MISSIONS AND THE CHURCH

Wilbur B. Stover

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The Crowd at the Tank.

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MISSIONS
and the
CHURCH

By
WILBUR B. STOVER
Missionary nineteen years in India
Author of "India a Problem," etc.

October, 1914
I Thess. 1:8

Elgin, Ill.
Brethren Publishing House
1914

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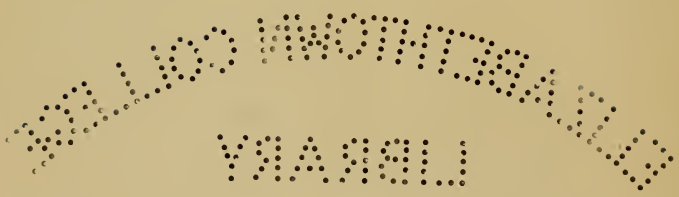

TO

D. L. MILLER

whose personal letters every week during the past busy nineteen years, and fatherly interest in Missions

have been

A VERY REAL BLESSING TO US

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PREFACE

For a number of years I had been leisurely collecting material concerning the ancient churches and their relation to missions, therefore on coming home, when it was suggested that I prepare a little book on mission study, it occurred to me that I could do no better than take what I had and build thereon.

Nothing is more apparent to me than the constantly-recurring thought in this book, that a non-missionary church is missing its calling, and walking in the way of death. Although it may be otherwise quite orthodox and really separate from the world, yet being non-missionary it is worldly in spite of itself and separate from the plan of Christ in this teaching, than which there is none greater. Mahomedanism and Mormonism and Catholicism grow because they are missionary in character. They are missionary religions, active, zealous, enthusiastic, ever pressing forward with their well-planned mission work. We Protestant Christians regard all three of them as having some truth and much error, and as being guilty of political intrigue. How exceedingly enthusiastic ought a people to be who have eliminated all such error! And if we are such a people, then why should our missionary fire ever burn low!

My earnest hope is that whoever reads these

pages may be gripped in an unalterable desire to do more and be more for his Master throughout the whole wide world. He who catches a vision of the world as a mission field and yields his life accordingly, walks in the footsteps of the Master. He who helps others to open their eyes and see, brings blessing to them. He whose life puts fire into the lives of others is blessed of God. He who arouses a sleeping neighbor or a slumbering congregation does a great thing. The man who makes money is an important factor in the lives of many, if he is a benefactor. What a wonderful church we would be if every brother would allow himself and his wealth to be used freely to advance the kingdom of God!

During our last furlough these chapters were given as lectures in Juniata College, Elizabethtown College, Mount Morris College, and at the Myersdale Bible Conference.

It gives me pleasure to recommend for reference and " for additional reading," the books listed.

We are now again in our India home, and pray God's blessing upon the Church in the dear Homeland. W. B. S.

Ankleshwer, India, Nov. 1, 1913.

CHAPTER I

The Missionary Zeal of the Early Church

The Early Church. The formative period of church history is of never-failing interest to those who love the Lord. The lives of the first Christians, their confession of faith, their simple manner of worship, the eagerness with which they gave up all to follow him, and the enthusiasm with which they went about everywhere in the new mission work, appeal to us very strongly because so closely interwoven with all that was said and done by the living, visible Head of the Church.

Two Great Missionaries. When John the Baptist beheld Jesus the Messiah, then met the greatest two Missionaries the world has ever known. John stood between the old order and the new, introducing the new. Jesus was the first of the new order. John, under the law, preached the kingdom of heaven, Jesus, under the Gospel, fulfilled every whit of the law. John preached to Jews, and when he baptized them they became children of the kingdom, for he pointed them to the Lamb of God that taketh away the sin of the world. Men had looked long for the coming Messiah. With the preaching of John they realized that the kingdom of heaven was at hand, and began to press into the kingdom. It was the climax of John's experience when Jesus

came to him seeking to be baptized, the Master of men seeking to identify himself with those who should be his followers, in order to fulfill all righteousness. It was the beginning of those kindly brother deeds which ever characterized his wonderful missionary life.

The Call of Missionaries. Moving among the disciples of John, first on the banks of the River Jordan, then on the shores of Galilee, Jesus called to himself a little group of believers who were to become not only pillars in the church, but fishers of men. He called them to make missionaries of them. He called them to be a little leaven in a big lump, to be the salt of the earth, to be the light of the world, to be sheep among wolves, to suffer but not cause suffering, to heal the sick, to be sympathetic lovers of men, to adhere firmly to principle, to so labor that the true Light may shine afar and many be won to the glory of the Father.

Twelve Missionaries. He taught them and then went with them on preaching tours in the villages. As they traveled about together he taught them, he preached, and he healed their sick. As soon as he thought best for them he sent them out two and two, six pairs of mission workers, that they might learn by experience the nature of the work for which he was preparing them. When they returned he taught them further, that they might go again. He taught them of a spiritual kingdom which was designed to be universal. In the parable of the tares, the field is the world. In the parable of the net which was cast into the sea, there were gathered in of every kind. In the parable of the leaven, all

the three measures were leavened. When a question arose concerning his mother and brethren, he said that whosoever did the will of the Heavenly Father enjoyed that relationship to himself.

Seventy Missionaries. After these things the Lord appointed seventy others, and sent them out two and two, saying to them as he bade farewell: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest"—other seventy willing men to labor in the mission field.

The Quest for Happiness. All the world is seeking happiness and not finding it. It was so then; it is so now. The reason is that happiness is not obtained as an object, but as a result. Time and energy and wealth spent in the pursuit of happiness are all in vain. It is as if the pursuants were chasing a mirage. But every honest effort made for the good of another not only accomplishes the good desired, but also results in real happiness to the benefactor. This is a rule of life. It has been so from the beginning. When the seventy went out they had neither purse nor wallet nor shoes, but when they returned their hearts were aglow with the joy of the Lord. No matter whether poor or wealthy, the Lord would have his people be a missionary people, that they may be a happy people.

First Enduement. Whether we regard the church as having been founded on the day of Pentecost, or by the Lord from the beginning of his ministry, will make little difference in our missionary thought and life. Beginning from the baptism of John unto

the day that Jesus was received up into glory, the church was certainly in the making. While it was making it was imbibing from him his teaching, his life, and his mission plan. Built upon the foundation of the apostles and prophets, Christ Jesus himself being the Chief Corner Stone, all the building fitly framed together, the Architect withdrew and sent his other self to be a perpetual inspiration, that it might grow into an holy temple, a habitation of God. The day of this enduement was a special inspiration day, a dedication day, the Day of Pentecost.

Great Days. It was a missionary church before: after the inspiration from on high it must needs be so more than ever. The final words of the Lord were still ringing in their ears: "Ye shall be my witnesses in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth." "The uttermost part of the earth." There were 120 in the upper room. On dedication day there were added 3,000 more. When Peter and John were entering into the temple, the lame man was healed. Following this there was another wave of ingathering, and the number came to be 5,000 men. Those were days of great prayer, days of great gifts, and days when every brother was counted a missionary. Persecution? Sure, but persecution only helps the work along. It is trouble within that hinders the Spirit. After the death of Ananias and Sapphira for wilful lying, great multitudes of men and women were added to the Lord. After the second persecution and the advice of Gamaliel to let them go, a great company of the priests were obedient

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Consecration of Bishop Fortunatus, the First Bishop of the Franciscan Order in India.
Seated (5th from the left), Most Rev. Anselm E. J. Kenealy, Archbishop of Simla. (6th) Most Rev. Charles Gentili, Archbishop of Agra. (7th) Right Rev. Fortunatus H. Canmont, Bishop of Ajmere. (8th) Right Rev. Fabian Anthony Eestermans, Bishop of Lahore. (See page 13.)

unto the faith. The murder of Stephen was the signal for the powers of darkness to do their utmost, and the persecution was so severe that the church was scattered everywhere. But wherever they went they preached the Word.

Second Enduement. Philip was one of the seven deacons. He went to Samaria, where multitudes gave heed unto the things that were spoken. Peter and John came from Jerusalem to see if all the good they heard were true. And while they were there, an inspirational experience like unto the first was the experience of them all.

Third Enduement. Philip found the Eunuch, and Ananias found Saul. Peter found Cornelius, and preached to the whole household, so that while he yet spake to them the Holy Spirit came upon them all. This was the third inspiration. The first had been the experience of Jewish Christians only, the second for half-caste folk, and the third for those who were from without. "Ye shall be my witnesses . . . to the uttermost part of the earth."

In Antioch. After the death of Stephen some of the brethren found their way as far to the north as the island of Cyprus, and the city of Antioch, so that in course of time a church grew up even in that great city. They were more aggressive in some of these scattered churches than at Jerusalem, so that a great number of Greeks were received into the fold at Antioch. The mother church now sent up Barnabas, a good man, full of the Holy Spirit, and of faith, as a missionary to direct and help them. He went and brought Saul. Then they

had a revival for a whole year. And Antioch became the center of great Christian activity. The next natural step for a church that breathes life is to send missionaries. They did this. They sent two good men, set apart by the Holy Spirit, into the regions beyond. These went through Cyprus up into Asia Minor and returned to Antioch to report to the church the results of their work, how that the Lord had been with them, how that many had heard the Word, and how that Gentiles also were among the number.

The First Council. Then came the first great council of the church. It was on a question of mission work. There was no other question before them. Jewish converts, men of a legal turn of mind, were quite willing that Gentiles should become Christians, but on condition that they abide by the customs that prevailed among the Jews. Those men who had been on the mission field had a larger vision, and took the other side of the question. The moderator of the conference upheld the missionaries. The conference probably continued a week. The church endorsed the mission work and required Gentile converts to free themselves only from non-Christian usages. The church was saved from becoming a little local sect. And the door was wide open for missions "to the uttermost part of the earth."

Second Mission Tour. Two missionaries disagreed as they were about to set out on a journey. It has happened thus many a time. Missionaries are human—often quite so. These two neither quit the church nor quit the mission work. If anything,

they entered into the mission work with more zeal than ever before, each going to a different field. Paul and his party, increasing in size and fervor as they went, journeyed through Asia Minor, crossed over into Europe, preached in Athens and Corinth and Ephesus, and returned to Antioch.

Third Mission Tour. A third time he set out, confirming all the disciples, and making Ephesus his home for several years. He went among all the towns of Europe and Asia Minor, where he had been before, and finally returned to Jerusalem.

In Rome. Arrested on false charges in Jerusalem, imprisoned, and sent to Rome for trial before Cæsar's court, Paul dwelt there in his own hired house, a prisoner, and received all that came unto him, preaching and teaching the good news to them. It is thought that he made another missionary journey to Asia Minor. Some think he made a trip to Spain; some believe he got to the north as far as the Alps, but doubtless he died the death of a martyr in the capital city of the empire.

To the Uttermost Part. Thus far we have our information from the Bible. But the half could not be told in any volume. Beginning with the baptism of John, after about seventy years, that is to say, about the end of the first century of our Christian era, there were small groups of Christians in most of the villages throughout the Roman Empire. In the larger cities there were churches of considerable importance. Origen says that the city churches sent missionaries into the country round about. And even beyond the limits of the empire, into Spain, Gaul, and Britain in the west, south into

Africa, north into Germany and Russia, and east into Arabia, Babylonia and India went Christian missionaries who established Christian communities.

Contagious Enthusiasm. After the death of Stephen the brethren were all scattered abroad, except the apostles, who remained at Jerusalem. But they remained there only for a time, as they themselves became leaders in carrying the Gospel to the uttermost parts. Peter found his way into Babylon, remained there a time and ended his days in Rome. John Mark, who was at the prayer meeting when Peter was released from prison, was with Peter in Babylon, but later became the leader of the church in Alexandria. Matthew probably carried the Gospel to Ethiopia, Bartholomew preached in Arabia, and Thomas is claimed by hundreds of thousands to have been the first missionary to India. The missionary zeal of the church of the first century is a constant challenge to every one to do something worth while for the Master whom he loves. It is estimated that at the end of the century the number of those who had become Christian, or who were fully persuaded that it is the one true religion, was about 5,000,000 souls.

How was it done? The Master was Divine. Of his death, his resurrection, his ascension, and the coming of the Holy Spirit, there was no doubt. They had been with him. They believed in him, and in his message. They had caught the inspiration. The supreme fact of all became: "The message is from God, and I am a messenger." The great first work of the church was to get the Gos-

pel to the uttermost part of the earth.* Not all were true to the faith. Some went back. But the church as a body was a live mission church, especially the leaders. It was a qualification of leadership that a man should have made some sacrifice for the cause. They were witnesses of him, in life and in death, sometimes the martyr death, and it was the delight of the loving Heavenly Father that the Spirit of Jesus should abide with them.

QUESTIONS

1. Why is early church history so interesting?
2. Who were the greatest two missionaries? Why?
3. Whom would you place third in the list? Why?
4. Which word is emphatic to you, "salt" or "earth," "light" or "world," "sheep" or "wolves"? What is the difference?
5. How many of the parables are inbreathed with missions?
6. Did it ever occur to you before that the twelve and seventy were missionaries in training?
7. What is the Christian secret of a happy life?
8. Whom do you count the happiest person you know?
9. Do you think that Pentecost was a dedication day? Why?
10. Why were the days great which followed?
11. What difference between second and third inspirations?
12. What can you tell about the church at Antioch?
13. What was the nature of the question before the first council? Does that carry a suggestion for our Conferences?
14. Did the Gospel reach the uttermost part of the earth in the days of the apostles? Does that excuse us for not doing as much in our day of greater opportunity?

*See Appendix A.

15. Enumerate what you regard as the essential factors in the phenomenal success of the church of the first century.

SUGGESTED BOOKS FOR ADDITIONAL READING

The Four Gospels and the Acts.
Any history of the early church.
"Nineteen Centuries of the Christian Church," by D. W. Kurtz. Brethren Publishing House, 50 cents.
"Two Thousand Years of Missions Before Carey," by Barnes. Christian Culture Press, $1.50.
"God's Missionary Plan for the World," by Bashford. Eaton & Mains, 75 cents.
"Missions in the Plan of the Ages," by Carver. Revell, $1.25.
"Mission and Expansion of Christianity in the First Three Centuries," by Harnack. 2 Vols. Williams (English), 25s.
"Missions and Apostles of Medieval Europe," by MacLear. MacMillan, 25 cents.
"Outlines of Missionary History," by Mason. Doran, $1.50.
"A Short History of Christian Missions from Abraham and Paul to Carey, Livingstone and Duff," by Smith. T. & T. Clark (English), 2s 6d.
"Protestant Missions, Their Rise and Early Progress," by Thompson. S. V. M., 50 cents.
"History of Religion," by Menzies. Scribners, $1.50.
"The Greek and Eastern Churches," by Adeney. Scribners, $2.50.
"The Growth of the Kingdom of God," by Gulick. Revell, $1.
"Conflict of Christianity with Heathenism," by Ulhorn. Scribners, $2.50.
"The Schaff-Herzog Encyclopedia of Religious Knowledge."

CHAPTER II

Ancient Churches of the East

The Copts in Egypt

History. The Copts are a splendid monument to the Egypt of long ago. They are the descendants of Abyssinians, Egyptians, Greeks and Nubians, who became Christians in the early years. The first missionary in Egypt is supposed to have been Mark, who became the founder of the church at Alexandria. The Patriarch of the Copts is said to occupy the chair of St. Mark. He resides at Cairo. The church in Egypt flourished at the first, but they fell into endless discussion concerning the nature of Christ. Any church will grow if it has the missionary spirit. But any church will suffer if it falls into dangersome speculative theology. After the Council of Chalcedon (451) the division was complete. The Melkites held to the faith of the Emperor of Constantinople, that the Christ had two natures, divine and human, while the Jacobites, or Copts, held that he had but one nature, a compound of the divine and human. The great body of the people were Copts. The hostility was complete. They would not intermarry. They wished each other ill instead of wishing each other well. The door was wide open for the worst that could come upon them. It came.

The Arab Invasion. In the seventh century there were perhaps 6,000,000 Christians in Egypt, mostly Copts. The hatred for the Greeks, the party of the emperor, induced them to welcome the Arabs, that the Greeks might be subdued and driven out. This was the beginning of long years of bitter experience. The Greeks were expelled, and later Copts also were deported to Greece. Churches were destroyed, or converted into Mahomedan mosques. Everywhere the Christian was given a hard road to travel, while the Moslem was always shown favor. In a hundred years the number of Copts had decreased by a million. Christians paid higher taxes than Moslems. Their children were not welcome in the schools. They were compelled to wear wooden crosses of five pounds weight. Their graves had to be made level with the earth. Every inducement was made to recant, while every indignity was shown to those who continued faithful as Christians. Oppression and persecution in varied forms continued with more or less severity throughout the centuries.

The Priesthood. The patriarch is chosen by lot. Several names of monks from the convent of St. Anthony are written on as many slips of paper by the superior of the convent. These are rolled up and placed in a drawer. A priest puts in his hand and takes one. The monk whose name is drawn becomes the patriarch. They have twelve bishops, also archpriests, priests and deacons. The priest must have been a deacon first. A deacon must be at least thirty-three years old. If not married previously he can not marry after he becomes a deacon,

and if married he must have married a virgin. Priests and deacons labor for their living, and receive alms when any one gives to them.

Characteristic Teaching. The Copts are careful to baptize their children. When forty days old the boys and when eighty days old the girls are baptized by trine immersion. The reason for infant baptism is to avoid blindness in the kingdom of heaven in case of early death, based on the text: "Except a man be born again, he cannot **see** the kingdom" (John 3: 3). They perpetuate a washing of feet, when on Holy Thursday the priest dips a towel into water and touches it to the feet of others. Communion is celebrated often by the priests, not often by the laity. The bread is dipped into the wine and thus communicated. Before communion they usually fast for some days, the fast requiring abstinence from food from supper till after the morning worship. Prayers are offered several times daily, but secret prayer is more highly regarded.

Failure. There are some 700,000 Copts today. They have retained much that is praiseworthy in their Christian life. The Bible they have in the Coptic language. But they are dead. As a people they have missed it. The opportunity was theirs, and they were not missionaries. Throughout the centuries many of them have lapsed to Mahomedanism, and now those who continue true hold their own with difficulty. They are prosperous, but they still dislike the Greek, and they question the motives of missionaries.

The Ethiopians in Abyssinia

History. Abyssinia has been called the Switzerland of Africa. It contains one branch of the headwaters of the Nile, and is the home of the Ethiopian Church, untouched by modern influences. About 3,000,000 population, and mostly Christian, this might have been a headquarters for the conversion of Africa, but it was not. Frumentius, perhaps in 341, was shipwrecked on the Red Sea, and found his way to Abyssinia. He found favor with the ruler of the land, and preached the Gospel. The church accredits him with being their first missionary, but traces of Judaism, as well as earlier Christian influence, are not wanting. In 1555 the Roman Catholic Church tried to bring them under the rule of the pope. This led to persecutions, and the Catholics were expelled in 1640.

The Patriarch. It shows an interesting connection, that the patriarch of the Abyssinians must be a Copt, appointed by the Patriarch of Alexandria. He in turn anoints the king, whenever a king is crowned, and ordains the priests. Ignorance and superstition on every hand abound, both among priests and people.

Two Systems of Religion. They have a curious mixture of Christianity and Judaism. They baptize adults by immersion and infants by sprinkling. Afterwards a cord of blue silk or cotton is put around the neck, and worn continually, so as to distinguish those who have been baptized from Mahomedans. Circumcision is practiced. They observe Sunday in their way, and in the same way observe the Sabbath of the Jews. They venerate pictures of angels,

devils, and the cross, but not the crucifix. They say there used to be ten classes of angels, but one fell, and since then there are only nine. Their churches are usually small and round. In one side is a small apartment in which the ark of the covenant is kept. This is holy, and none but the priest may touch it. If touched by another, it must go through a purification ceremony. Monks and scholars among them take the communion every day. Others about three times a year.

Failure. During the centuries of Moslem invasion this land proved an asylum for a harassed Christian people. All efforts of the missionaries of Islam to enter proved a failure. But while secure in their mountain fastnesses, they failed to catch the spirit of their Master. Gibbon says, "Encompassed by the enemies of their religion, the Ethiopians slept for nearly a thousand years forgetful of the world by whom they were forgotten." Today there is every reason to fear lest the onward movement of Mahomedism should gain foothold there. And why? Why are they dead? Why have they no power? Wherein have they lost out? Because they have not had the missionary spirit, therefore not the spirit of the Master.

The Syrian Christians in India

History. The Christians of St. Thomas, as they are called, are found in the southern part of India, especially on the Malabar Coast. They hold that Thomas came to India, established churches, and was martyred near Madras. A church is said to mark the spot. It is called St. Thomas' Church.

The original Seven Churches of India are a matter of history. About the year 200 Pantaenus, president of the Christian College in Alexandria, went to India to visit and strengthen the Christians. In 529 a Christian merchant of Alexandria mentioned the fact that there were Christians living in Ceylon and elsewhere. In the ninth century King Alfred sent an embassy from England. Marco Polo records a tradition of the thirteenth century, how that a prince of India used a room of the Church of St. Thomas to store rice in. The Christians begged him not to do so. That very night Thomas appeared to him in a vision, and, with a knife pointed towards his throat, told him to clear the house. The prince could not sleep. He arose very early in the morning and lost no time in getting his servants to set the room in order, and thereafter he had an increased regard for Thomas. In the fourteenth century 30,000 families were reported as Christians. In the sixteenth century, near Madras, was unearthed an ancient marble slab, carved with a cross and a dove above it, and this inscription in Syriac: "Let me not glory except in the cross of our Lord Jesus Christ." In the year 1842, in Coimbatore Collectorate, 523 coins of Julius Cæsar and Augustus were found. The story of how the Roman Church with all its plotting and trickery labored for nearly 300 years to bring these Christians under the sway of the pope, how they changed their confession of faith, how they changed their books of prayer, is a sorry tale. Knowing these bitter experiences, we look for the book of martyrs, but look in vain. They preferred to compromise and

live in peace than to die the martyr's death. Many yielded to what then seemed the inevitable. There are today in southern India over 500,000 of these Christians, divided among the Catholics, the Jacobites and the Reformed Syrians.

Faith and Life. The Bible is in Syriac. They all venerate it. The Jacobites compose the greater part of the Syrians. They have the old orders of bishop, priest and deacon. The chief bishop is called the mar (Syriac for lord). The priests marry but once, and the priesthood is highly regarded. When one of their number meets a priest, he kisses his hand, when the priest in turn blesses him. Sometimes the "kiss of peace" is passed in the congregation. The priest first holds his open hands over the censer, then turns to the deacon, who quickly takes the hands of the priest in his own, and turns to the next person to him, who takes his hands the same way. Thus does the whole congregation. Communion comes three times a year. It is preceded by confession. The wine is made from raisins, a custom we adopted in our India Brethren Church some years ago without knowing it. They celebrate a love feast, which is a great occasion to them. Sometimes 6,000 or 7,000 get together for this feast, which is held in the open, in front of the churches. The priest stands in the doorway, pronounces the blessing, and from there directs the distribution of food until every one is supplied. They use leaf plates on this occasion, and all eat together. The Carmelite Paoli more than a century ago said, "They receive with the utmost reverence and devotion their pledge of mutual union and love." They

are not negligent in prayer, preferring to stand and pray facing the east. As with the Jews, they regard the day as beginning in the evening. In marriage, the bride gives a tenth of her dowry to the church, though no system of giving tithes prevails.

Lost Opportunity. When we think of this ancient church as a city set upon a hill, we remember that it was hidden. When we think of it as the salt of the earth, we remember it lost its savor. When we think of it as a light in a dark land, we remember the light failed to shine. The opportunity was wonderfully theirs. All India was their mission field. But the task was too great for them. They would rather live than die. They failed to get the missionary spirit. They did not learn the great first work of the church. Their one desire was to hold out faithful, and this they bravely tried to do. If Thomas had gone to Europe, and Paul had gone to India, would it have been different? We cannot tell. Contemplation of a great opportunity gets one's spirit all aflame. But when that opportunity has been lost, then what?

The Waldensians in Italy

History. In the Cottian Alps, in the Vaudois Valleys, centuries before the Reformation, lived a Protestant people. Their simple life and industrious habits adorned their Christian piety. Some think that Paul preached in these valleys. From the eighth to the twelfth centuries, when the Roman Catholics were more and more asserting temporal power, and making increased innovations, these people lived a solemn protest, openly renounced

the Roman Church, and refused allegiance to the pope. This branded them at once as heretics, and as such Rome harassed them, persecuted them, and made every possible effort for many centuries to utterly exterminate them.

The Faith of the Hills. The presence of God seemed abundantly manifest in their mountain homes. They led joyous, austere, prayerful lives. No oath might be taken, no lie told, no war engaged in.* The tavern was an evil thing, the dance strictly in avoidance. They maintained that a wicked priest cannot impart a blessing, that mass, prayers for the dead, baptismal salvation, vigils of the saints, holy water, and kneeling before a priest, are human ordinances and an abomination to God. They were careful to attend worship. They believed all men were brothers, they made Bible study the duty of all, they tried to win their fellow-men to their faith. A bit from an old Waldensian poem runs:

> "O brethren, hear a noble lesson,
> We ought always to watch and pray,
> For we see this world is near its end.
> We ought to be earnest in doing good works,
> For we see this world is coming to an end."

Peter Waldo. Lyons was a rich city. Peter Waldo was a child of wealth, in Lyons, and was feasting in revelry, when a close friend was stricken dead. It sent Waldo asking, "What shall I do to be saved?" A priest, knowing his wealth, jokingly replied, "Go and sell what thou hast, and give to the poor." He took the word as from the Lord,

*See Appendix B.

and not from a priest, and immediately changed his whole manner of life. He became "the Poor Man of Lyons," and went barefoot preaching the Gospel, begging his way, and calling men to repentance. Many became willing hearers. He was excommunicated. To escape persecution from Rome, and to seek out people with whom he could fellowship, he came to the valleys. The Waldensians were missionaries born, and two and two they went to all parts, selling pearls and preaching the Gospel. Thus they went into Bohemia, Austria, France, Germany, and England. The Moravian Church credits its origin to the Waldensians. The Lollards came from the same source. In 1300 there were many thousands who had accepted the teachings of the missionaries, that the true faith was not found in the hands of the Roman Hierarchy; that God desires men to worship him in spirit and in truth.

In the Fire of Persecution. From 1210 to 1848 there were thirty bitter persecutions with the avowed purpose of extermination. I can mention but three of these: At Christmas, 1400, the monk Borelli took a band of cutthroats to the valleys, and amidst the shouts of war they began their evil work. The peaceful inhabitants fled to the high hills, but many were slain on the way. In the mountains they remained all night without food or shelter, and in the morning sixty or eighty children were found dead in the arms of their mothers, and many of the mothers, also, perished. Meanwhile, the troops reveled in the deserted houses below, and then withdrew next day with all the plunder they could bear away. In 1488 Pope Innocent VIII. sent

THE SEAL OF THE EMPEROR MENELIK II.

Ethiopian, in Abyssinia
(See page 22)

Syrian Church in India
(See page 23)

Ensign of the Waldensian Church
(See page 26)

Costume Valdese.

an army under the papal legate, Albert Cataneo, an archdeacon. Pardon and booty were promised to all who would help in this warfare, and a motley crowd of 20,000 men set out to murder heretics. Villages were plundered and burned and the inhabitants put to the sword. In the mountain passes they were able to withstand the onward rush of the murderers but for a time, when they appeared in other parts. There was a great cave far up in the mountains into which over 3,000 unarmed men and women fled for refuge. The soldiers found them, and built a big fire in front of the cave, so that those who were not slain by the sword, or thrown into the blazing fire as they tried to escape, were smothered to death within. Yet God saved from their hand a remnant, who continued faithful to him.

The Piedmontese Easter. About a week before Easter of 1655 an army was sent to subjugate the heretics in the valleys. They were withstood by a few brave men, and so made a proposition for peace. To this the peaceful inhabitants agreed. The terms were that a company of soldiers be lodged in every village, as a "proof of confidence." Then, very early on Easter morning, while all were asleep, at a given signal, the soldiers fell on their sleeping hosts, and heartlessly, cruelly, treacherously butchered fully 7,000 of them there. These outrages were so cruel and so devilish, it almost shakes man's faith in man to read them, but there were soldiers among them who said they would not advance when the signal was given, and there were also a few among the Vaudois who preferred to recant. This fearful act of savagery caused Cromwell to proclaim a

week's fast in England, and $150,000 was subscribed for the survivors. At the same time Milton wrote his sonnet, beginning with these words:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

Battle of Waterloo. Religious freedom came to Italy in 1848. In the Battle of Waterloo, one of the Duke of Wellington's generals had his leg shot off. After some years, he was calling on the duke in England, and there saw on the table a history of the Waldenses. At once General Beckwith secured a copy for himself, read it, became fired with a great purpose, and went to the valleys. He said to the people he found there: "Henceforth, you are missionaries or nothing." They had always been blessed with the mission spirit, and could easily respond. The general made his home with them from then till the time of his death, and helped them build for the future.

Leavening Italy. At the present time there are perhaps 30,000 Waldensians scattered over the world. In South America they have 1,700 members and seven pastors, giving $8,000 annually. Also they have mission work in Africa. In America are several colonies, with pastors from the valleys. The churches and stations outside are now sixteen times more than those of the original mother church in the Valleys of the Piedmont. Their great work, however, seems not to be in foreign fields, but to let the light shine in Italy. For this they have paid a fearful price. Theirs should be the joy of the harvest. They are not a people of wealth, but they

are making a record. In Naples they have converted a theater into a place of worship. In Florence a church and theological seminary now occupy the palace of a former cardinal. In Milan a one time Catholic church is now a Waldensian temple. In Venice they bought a historic palace, in which services are held every Sunday, and are well attended. The first evangelical sermon preached in Rome after the freedom of Italy was by the chairman of the General Mission Board of the Waldensian Church. They have two churches in Rome, one on either side of the Tiber. In Turin they have 700 members and two pastors, the annual gifts being $12,500. In the Valleys they have 12,000 members, with nineteen trained pastors, and 190 teachers. These raise $20,000 annually for religious work. It is said they have not one illiterate over six years of age. They have work in most of the cities of Italy. They have orphanages, hospitals, schools and colleges, printing presses, and a paper in Rome with 10,000 weekly circulation, a widely-circulated religious almanac, and a large output of tracts and Bibles.

The Martyr Spirit. It makes one's heart glow with exceeding fervor to think of these martyrs for religious freedom, for liberty of conscience, our common inheritance. We thank God for them. We thank God for their mission spirit. We thank God for their martyr spirit. May that spirit be our holy inheritance.

"Faith of our Fathers: living still
In spite of dungeon, fire and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious Word.

"Our Fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!"

QUESTIONS

1. In what country are the Copts chiefly found?
2. In what state were they spiritually when the Arabs came?
3. What are some peculiar teachings among them?
4. Wherein have they failed?
5. What early Christian influence on Ethiopia? (See also Acts 8: 27.)
6. What similarities between Copts and Ethiopians?
7. What similarities between Jews and Ethiopians?
8. Do you think that Thomas ever reached India? Why?
9. What striking customs among the Christians of St. Thomas?
10. Compare these three ancient Christian Churches.
11. How long have the Waldensians been "Protestants"?
12. What can you tell of their sturdy "faith of the mountains"?
13. What if the Ethiopians had the spirit of the Waldensians?
14. Do you know any one besides Peter Waldo who had the arrow of conviction sent to his heart by the death of another?
15. What mission work was done by these early Christians?
16. Was the way easy? Were their homes safe? Were they called to the work? How?
17. Tell the story of the Piedmontese Easter.

18. What general became a missionary? What did he do?
19. How can a church become leaven to a whole nation?
20. What is the martyr spirit? Have you got it?

SUGGESTED BOOKS FOR ADDITIONAL READING

"Manners and Customs of Modern Egyptians," by Bane. John Murray.
"Indian Christians of St. Thomas," by Richards. Bemrose & Sons.
"Lingerings of Light in a Dark Land," by Whitehouse. Hamilton Adams.
"The Waldensian Church," by Willyams. Religious Tract Society.
"Memoirs of a Huguenot Family," by Fontaine. 2s 6d. R. T. S.
"The Martyr's Mirror," by Von Bracht. Mennonite Publishing House, $5.
"Decline and Fall of the Roman Empire," by Gibbon, Vol. II.
All the books mentioned at close of Chapter I.

CHAPTER III

The Roman Catholic World

Five Cities. Five great cities were the seats of light and learning in the early Christian centuries: Jerusalem, Antioch, Alexandria, Constantinople, Rome. No one of these was superior to another. A bishop resided in every one of them, and in other cities also. Rome was the center of the political world. Rome was the city where Peter and Paul were martyred. And Rome early became more interested in missions than any other. For these reasons the Bishop of Rome early acquired a greater influence than the other bishops. This was not supremacy, however.

Common Inheritance. The early centuries of Christianity are an inheritance to us all. In the school of Augustine the doctrines of grace and of sin were taught, doctrines which the Reformation labored to reëstablish. The Council of Nicea (325) had confirmed the doctrine of the divinity of Christ. In the Council of Arles (314) five British delegates were present. At the Council of Nicea one was present who signed his name "Bishop of India." The centuries produced their numerous martyrs for the faith, but hardship and death only serve to produce greater zeal for spreading the Gospel. It is quarreling within, differing as to how much divine nature and how much human was in Christ, differing

as to whether the Holy Spirit came from the Father alone, or from the Father and the Son, differing as to whether the Holy Spirit was of the same substance with the Father, differing as to whether Jesus had one personality or two; it is differing on technicalities, and each insisting that the other is certainly wrong and ought to be excommunicated —this spirit destroys while the spirit of missions strengthens the church.

Activity in Missions. When we look for the record of mission work, we can easily find it: Ulfilas in Germany, Columba in Scotland, Patrick in Ireland, and others in many lands. How Augustine went to England will bear repeating: When Gregory was still a deacon, he saw some boys with light hair in the slave market in Rome. He asked who they were, and was told "Angles." He answered, "No wonder, they have faces like angels." He was told they were heathen from Deira, and replied, "They must be saved **de ira**" (from wrath). He went to the bishop and asked to be sent as a missionary to their people, but was refused. After a time, Gregory himself became Bishop of Rome, and then did not forget the desire of his heart, and sent Constantine, with forty monks, to Britain for mission work. On the way they heard such fearful stories about these Britons, that they returned and begged to be excused. But Gregory was firm. They reached England (597) and found, to their surprise, that the queen of that land was already a Christian. For when the Kentish King married his Frankish Queen, the arrangement was made by her parents that a preacher should accompany them,

to minister to her spiritual needs. The missionaries were of course allowed freedom. Within a year King Ethelbert became a Christian and on Christmas Day 10,000 of the king's subjects were baptized.

Eighth Century. The question of the supremacy of the bishops was practically settled when the three cities in succession, Jerusalem, Antioch and Alexandria (641), fell into the hands of the Moslems. The two cities remained, but lines of cleavage were very distinctly marked between them. Emperor Leo III. issued an order (726) that all image worship should be discontinued in the churches. This was a voice from the East. Gregory II. of Rome issued an order that all should pay strictly no attention to the word of the emperor. This was a voice from the West. Leo sent a fleet to command submission. It was overtaken by a storm at sea, and was destroyed. Gregory took this as a sign from heaven, and promptly excommunicated the emperor.

Medieval Catholicism. The period from the eighth to the sixteenth century, from Charlemagne to the Reformation, was a period of great and bitter persecutions. Persecution often has the mission idea, but always the wrong spirit. A semi-religious conviction based on a semi-truth, backed by political power, can work only evil. When Innocent III. became pope (1198) he said: "Am I not the Bridegroom, and every one of you a friend of the Bridegroom? Surely I am the Bridegroom: for I have the rich, noble, and highly exalted, nay the honorable, pure, gracious and holy

Roman Church for my bride, who, according to the ordinance of God, is the mother of the faithful and the matron of all churches. She is wiser than Sarah, more provident than Rebecca, more fruitful than Leah, more comely than Rachel, more devout than Anna, more chaste than Susanna, more beautiful than Esther. I have united myself to her in a sacramental manner. My bride has bestowed upon me her rich dowry, namely, the fulness of spiritual and secular power."

The Inquisition. In the first year of his reign, Innocent III. sent out letters to all the bishops of the churches, in which he expressed a fear of the infection, the contamination, which was to "spread like a cancer," and gave due orders: "Therefore, we pray and exhort you all with tears, and command you, archbishops and bishops, to unsheath the spiritual sword against the heretics, confiscate their property, banish them from the country, and thus separate the chaff from the wheat." Then the fearful inquisition, darkest record of history, was on In 1200 in Troyes five men and three women were burned. In 1210 one in London, twenty-four in Paris, 180 outside the fortress Minerva, were burned. The next year sixty were burned at Casser, and about 100 in the tower of Cassas. Other fifty were burned at Chastelnau d'Ari. More than 400 Induti were burned at Lavaur or Vaurum, because they would not embrace the Catholic faith. In 1212 about 100 Waldensians were burned in Strasburg, thirty-nine in Bingen, eighteen in Metz. More, more, more.

How 'Twas Done. Briefly let it be recorded. Our

young people ought to know. The opportunity to recant usually was given. Often the " heretic " was begged to recant. Sometimes he was put on oath, and if he refused to swear, it was counted against him as a sure sign, and all the more was he suspected. His oath was to expose all heretics, and never himself have anything to do with them. In case of their being firm in their faith, then began, in one form or another, that series of dreadful deeds which usually ended in death, welcomed by the sufferer. Trial by red-hot iron, by hot water, by cold water, by confiscation of property, by burning of houses, by imprisoning in damp cells in the winter, in hot dungeons in the summertime, by tearing off the nails of the fingers, by tearing off the arms and limbs from the body, by flaying alive, by sawing asunder, by causing to kiss the virgin, by flaying and putting into a barrel with hungry rats, by burning alive, by exhuming the bodies of the dead and burning them. We think of Huss, and Latimer, and Ridley, and tens of thousands more. We think of the dreadful massacre of St. Bartholomew. The pope and his clergy had so far departed from the spirit of the Gospel that if left wholly to themselves they would have ultimately accomplished the moral suicide of the whole fabric known as Romanism.

Francis of Assisi. It was so very dark within, yet not wholly so. Born in the twelfth century, son of a well-to-do merchant, he acquired a good education. His early inclination was to religion, and his greatest joy was found when he could in some way or other relieve suffering. He begged for money to build up a neglected church. Hear-

ing a sermon on Matt. 10: 9 he made a great change. He went about barefooted, preaching repentance. He became extremely ascetic. He was in many points like Peter Waldo, but his activities were within the church. He approached the pope, begging his interest in needed reforms, but the pope, seeing his ragged clothes, sent him out to feed swine. He obeyed at once, and in a day or two returned. The pope was pleased. His work was sanctioned. He formed a religious order to do mission work. The order met with great success. They sent five of their number to Morocco to work among the Moslems, but these were slain. The order grew, and became a strong leavening influence within. Great austerities were practiced. They met annually at Assisi.

Ignatius of Loyola. Born of a knightly family, in the fifteenth century, Ignatius was poorly educated. He was associated with camp life, and presently himself went to the army. In a battle he was severely wounded, which necessitated his being for months in a hospital. Books of strong and helpful nature being accessible, he read them with a relish. Especially did he like the stories of the saints, of great suffering and great victories for a great Master. He became fired with a great purpose, to be like the heroes of whom he had been reading, to do something, to sacrifice something for the Christ he professed to follow. He met a beggar and exchanged clothes with him. He would be the poorest of all, the holiest of all, and do the greatest service of all. He went to Jerusalem to preach the Gospel among the Mahomedans, but having no

education, decided it were better to return and prepare for work. At the age of thirty-three years he entered Barcelona, and with the boys studied Latin in school there. Then he went to college for a year, to another for a second year, and finally to the University of Paris, where he spent seven years. During these years of preparation he almost got into trouble with the college authorities, because he was constantly reminding the boys of their spiritual duties. He became the founder of the Jesuits, who from his day have been a great force for the Catholic Church. Many strong men associated with him for work, among them Faber and Xavier. Concerning him Newman says: "He identified the greater glory of God, to which he professed devotion, with the universal triumph throughout the world of the Papal Church, which he wished to see brought to his own standard of zeal and self-sacrifice." Writing nearly 300 years ago concerning his influence and work, Baldoeus said: "It must be confessed on all sides that had not the active spirit of the Jesuits awakened the Franciscans and other religious orders from their drowsiness, the Roman Church had before this time been buried in its ashes."

Francis Xavier. The sixteenth century was the century of the Reformation, the Council of Trent, and the birth of Francis Xavier. As Trent marks the beginning of modern Romanism, so Xavier was the beginning of modern missions to the non-Christian world in the Roman Catholic Church. He came from an aristocratic family of Navarre, and was preparing for highest clerical orders in the Uni-

versity of Paris when he became acquainted with Ignatius, by whom he was greatly influenced. He became a Jesuit, and it fell to him to go to the foreign mission field. He labored for greater or lesser periods in Mozambique, Molucca, India, China, and Japan. It is said that on one occasion he returned to a congregation in India and found them quite dissatisfied, saying that they had been deceived into becoming Catholics, and their church had been taken from them. They had been Syrian Christians. Xavier asked for the keys, and before he began preaching, he turned the keys over to the chief of the complainants, saying that if they were deceived, they should take back the keys and be happy. This so won them to him, that by the time the service was well over they had decided that if they were to be treated as this act indicated, they did not want the keys, and so handed them back to him. He was an enthusiast in his work, ever animated with a glowing zeal. "And since the Roman Catholic Church responded to his call, the effects of his efforts reach far beyond the Jesuit order. The entire systematic incorporation of great masses of people on broad lines of policy by his church in modern times dates back to Francis Xavier."

Missionary Enthusiasm. While we cannot accept the dogmas of the Catholic Church, we must admire their missionary enthusiasm. Visscher wrote nearly 200 years ago: "Half the population of Goa [in India] consists of clergy, and as it is impossible for them all to obtain a livelihood there, they spread themselves throughout the whole country." In Brazil the missionaries entered into districts where

the Portuguese soldiers had been driven out. For 2,000 miles along the coast the natives were brought under the superintendence of the missionaries. At one time there were upwards of 1,700 Jesuit missionaries in South America. Whole shiploads of Spanish missionaries went, even though the Portuguese Government did everything against them, and even expelled them. In the Cordilleras, where no Spanish army ever penetrated, the missionaries established a college of no mean pretensions. Along the Ohio and Mississippi Rivers in the early days, in Canada and in California, and all over our vast West Jesuit missionaries with the greatest sacrifice established themselves, and often their work proved successful.

At the Present Time. In Italy and France and Austria there is a strong feeling against the Roman Church, and many withdrawals. But their untiring zeal is our challenge. In Bombay there are twenty-eight Catholic churches, and in India, by the decree of Pope Leo XIII., there are eight archbishoprics. Of 2,653 bishops and priests in India 1,700 are indigenous to the country. They are making special effort in educational lines. St. Xavier's College in Bombay has 1,750 students, of all creeds, and German Jesuit teachers. The college in Trichinopoly has more students, with French Jesuit instructors. St. Xavier's College in Calcutta is under Belgian Jesuits. For boys they control eleven colleges, sixty-five high schools, 248 middle schools, 2,438 elementary schools, and ninety-seven orphanages. For girls fewer of each except orphanages, of which there are twenty-nine more. Their total under in-

struction in India is 143,000 boys and 76,000 girls. In China and Africa they are a power not to be overlooked. A third of Australia is Catholic. But their greatest present activities are in England and America. In our United States today over half the Christians of sixteen States are Roman Catholics. All of the New England States fall into this list. Last year they gained from the nonchurch people 89,000 converts. Every possible effort is being made to win. Protestant countries are more aggressive, more open to conviction, and more ready to trust the other fellow than any other countries in the whole world. Catholic countries forbid Protestant preaching, and meanwhile grow weary of Catholicism. Catholic charities seek Protestant aid, but do they in turn give aid to any Protestant institution? What lesson is there to learn?

The Lesson to Learn. What can we learn from this great church? They usually retain their children to their church, and marry within the church. They are well organized for government, and also for aggressive work. They are obedient to their superiors. They have a high regard for their church. They are unquestionably missionary. With abundant error and almost impenetrable darkness, the one thing that carries them forward with almost irresistible force is their spirit for aggressive work. This is the spirit of missions. Had it not been for this spirit, as Baldoeus said, they would have been dead long ago. Not adherence to truth but adherence to the church, together with an unquestionable aggressive spirit, has preserved them throughout the centuries.

GO YE INTO THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE
PRAY, PRAY, PRAY FOR DARK, DARK INDIA.
INDIA
CAREST THOU NOT THAT WE PERISH
GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTON SON THAT WHOSOEVER BELIEVETH IN HIN SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE
POPULATION 294.000.000
AREA 1.128.800
VILLAGES 730.753.
IDOLS 330.000.000
CASTS ABOUT 3.000
MISSION STATIONS OF CHURCH OF THE BRETHREN
THE HEATHEN PERISH DAY BY DAY
THOUSANDS ON THOUSANDS PASS AWAY
O. CHRISTIANS, TO THEIR RESCUE FLY
PREACH JESUS TO THEM ERE THEY DIE

CHINA.

POPULATION,-ABOUT 400 MILLIONS

PRINCIPAL RELIGIONS,
CONFUCIANISM
TAOISM
BUDDHISM

PIONEER MISSIONARY, ROBERT MORRISON REACHED CANTON,1808

IN 1911 ABOUT 4200 FOREIGN MISSIONARIES IN CHINA. IF EQUALLY DISTRIBUTED WOULD MEAN 100,000 POPULATION FOR EACH MISSIONARY.

IT IS SAID THAT ABOUT A MILLION DIE EVERY MONTH WHO HAVE NOT HEARD OF CHRIST.

THINK OF IT!
PRAY OVER IT!

WHAT ARE YOU DOING TO HELP THEM TO THE LIGHT OF SALVATION?

GOD SO LOVED THE WORLD,-
WHAT DO YOU LOVE?

LOOK
ON THE FIELDS
PRAY FOR THE
MISSIONARIES
PRAY FOR THE
NATIVE CHRISTIANS
PRAY
PRAY
PRAY
I. Thess 3.1ff.

Carest thou not that we perish?

SHANSI PROVINCE:-

CHURCH OF THE BRETHERN MISSIONARIES

PRAY FOR US IN
PING TING HSIEN

F.H.CRUMPACKER,1908
MRS.CRUMPACKER,1908
ERNEST VANIMAN,1913
MRS. VANIMAN,1913
DR.FRED WAMPLER,1913
MRS.WAMPLER,1913
EMMA HORNING,1908
MINERVA METZGER,1910
ANNA V.BLOUGH,1913

LIAO HSIEN,

HOMER BRIGHT,1911
MRS.BRIGHT,1911
DR.O.G.BRUBAKER,1913
MRS.BRUBAKER,1913
ANNA HUTCHINSON,1911
WINNIE CRIPE,1911

AT PEKIN LANGUAGE SCHOOL

RAY FLORY, 1914
MRS.FLORY, 1914

QUESTIONS

1. Name the five cities of greatest Christian influence, long ago.
2. Name several things that may be counted as an inheritance.
3. Tell the story of Constantine's going to England.
4. What power came like a scourge over the quarreling churches?
5. Who originated the Inquisition? When?
6. What would you suggest to those who think that the world is getting worse and worse?
7. Who was Francis of Assisi? What did he do?
8. Who was Ignatius of Loyola? What order did he originate?
9. Who was Francis Xavier?
10. Did Ignatius or Xavier do more?
11. What decisions were made in the Council of Trent?
12. Compare in your State, Catholic and Protestant numbers, activities, annual gifts, hospitals, schools, and anything you can.
13. What are some of the things done by Jesuits, good and evil?
14. What is the Catholic strength in India? in England? in America?
15. What lesson have you to learn from these facts?

SUGGESTED BOOKS FOR ADDITIONAL READING

"The Council of Trent," R. T. S. London. 1s 6d. Boards.
"Elements of the History of Rome," by Curtis. 1s. R. T. S.
"The Jesuits," by Demaus. 1s. R. T. S.
"U. S. Senate Document 190." Paper, 50c.
Leaflets of "Educational League," Washington, D. C., Box 328, Elgin, 10c.
"Decline and Fall of the Roman Empire," by Gibbon. Vols. III, IV, V.

The books mentioned at the close of Chapter I.

CHAPTER IV

The Mahomedan World

A Prophet in Arabia. Born in Arabia (570), of a good family, early left an orphan, Mahomed was brought up by an uncle. At the age of twelve he accompanied a trading caravan to Syria. He was successful in business, accustomed to have his own way, employed by a wealthy widow, Khadija, whom he married when he was twenty-five years old, again he went on a mission to Syria, where he came in contact with Christianity. Aroused by the idolatry of his fellow-countrymen, he began to see visions and to preach in Mecca. His preaching made converts and aroused hostility. Some of his followers fled to Abyssinia. Pilgrims from Medina received the teaching, and invited the teacher to come and dwell with them. He remained in Mecca, where, after ten years, Khadija died. He received more revelations, gained more converts, aroused greater hostility, and fled (622) to Medina. That act fixed the date from which Mahomedans reckon time. In a pitched battle against Mecca he was repulsed and severely wounded. In time he brought other tribes and other towns into subjection, and if any refused to come to his terms they were slain, and their property carried off as booty. With 10,000 men he entered Mecca, and without bloodshed administered

the oath of allegiance to the people. From his deathbed he gave instructions for an expedition against the nearer parts of the Roman Empire.

Armies of Invasion. Mahomed died (632), and immediately the army of invasion under Abu Bekr set out for Persia. In four years, having subdued that country, the next was Syria. They "slew all who opposed them, and carried off the remainder into captivity. They burned the villages, the fields of standing corn, and the groves of palm, and behind them went up a whirlwind of fire and smoke." 'Twas as if their prophet had given them a special charge in his last dying message, and said, "Go ye into all the world, and slay the polytheists wherever ye find them." And they were zealously careful to abide the teaching of him whom they had chosen to follow.

Waves of Conquest. Entering into Palestine the fall of Jerusalem (637) was speedily accomplished. The next year they swept northward, when Antioch and Asia Minor and all of Syria fell into the hands of the invaders. Next they turned to Africa, and, beginning with Egypt, swept from country to country until they reached the western ocean, where General Akba rode out as far as he could into the surf and shouted: "Great God, if I were not stopped by this raging sea, I would go on to the nations of the West, preaching the unity of thy name and putting to the sword those who would not submit." They crossed into Spain (648), and continued there for 800 years. In every direction this conquest was carried, though not always becoming permanent. The Bedouin tribes revolted soon aft-

er the prophet's death, but were regained by various strategic efforts from Mecca and Medina.

After One Hundred Years. A hundred years after the birth of Mahomed Arabia, Persia, Syria, Egypt, Tripoli, Algiers, Morocco, and Spain were already under the sway of the Moslem power, and an attempt had been made on Constantinople, a coveted vantage for operations in Europe. The new government-religion, the Moslem Church-State, was at this time as large as the whole Roman Empire at the time of the death of Cæsar. Tribes of vastly different temperament had been subjugated and governments of widely differing peoples had been wrested from their ancient moorings, all made subject to the rule of the Saracen. Christians and Jews were forced to become Moslem or pay tribute. Polytheists were slain or converted, themselves in turn becoming stubborn supporters of the new religion. Stout hearts they must have had, and bravery equal to any to rush forward, often facing death, in the one hope of winning in the race. The contrast between the first hundred years of Moslem invasion, and the first hundred years of Christian evangelization is very marked. Great and enduring were the results in both cases. Both willingly faced death, and both built on the hope of the future, but between the teaching, the method of operation, and the results of both, the contrast is complete.*

Farther and Farther. The victory of the Arabs in the plain of Cadesia (636) had given them prac-

*See Appendix C.

tical control of Persia. From there they swept to the east and to the south. It is said that Bokhara was "converted three times" before the people would retain the faith, and then it became a center for propaganda as the religion spread eastward even as far as China. General Kasim (712) went up the Indus River and overran all of Sindh, compelling numbers of Brahmins to accept the faith. Thus early an entrance was made into India. Some Hindoo women, seeing what was before them, chose rather to set fire to their own houses and perish in the flames. After 300 years Mahomed of Ghazni made repeated invasions of India, destroying temples and slaughtering unbelievers, finally making Delhi the capital of his empire. In Europe and in Africa the advance continued, but not with such marked success.

After One Thousand Years. During the reign of the Mogul Emperors in India, there was great gain throughout the whole realm. Tens of thousands were won to the Moslem standards then. Akbar, and those who followed him, not only did much to advance the arts and sciences, but gave considerable liberty of conscience to all his subjects. In an old book on Asia,* translated into High German by "O. Dapper" in 1681, are these words: "In India freedom of conscience prevails, and any one may change his religion according to his belief, and take up a new creed without any fear of being punished by the rulers, even though they are Mahomedans."

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*In the college library, Mt. Morris, Ill.

Multiplied Divisions. It is said that Mahomed predicted that his religion would be split into seventy-two sects. Whether he said it or not, we can not be sure, but certainly the divisions came. Amidst intrigue and murder successors (caliphs) to Mahomed were chosen. Mahomed perhaps had suggested his nephew and son-in-law, Ali, but Abu Bekr was the first caliph. After him came Omar, then Othman, then Ali. Ali was at one time regarded as an incarnation of the Deity. The people were divided into two factions, seveners and twelvers, according to the number of generations each felt his descendants were caliphs born. The greatest division is into the Sunni and Shia sects, the former holding that tradition has its legitimate place in religion, and the latter that all interpretations should be literal. Each of these brought in its train a host of other sects, all hostile to one another. Sometimes students wonder how it was possible to be so divided and yet maintain the unity of which the Mahomedans boast everywhere, but the reason is plain, I think. They were missionaries, and the missionary spirit held them together. Even though they were so hostile to each other as not to intermarry at all, yet before an unbeliever they were ever children of one faith.

The Turkish Empire. The recent war with the Balkan States has brought to light conditions in the Turkish Empire. In 1240 the Ottoman Turks first appeared in Asia Minor, aiding the Seljuk Turks there. Rapidly they increased in numbers and in power till the countries all round about were subject to them, and in 1543 Constantinople fell. That

was a wonderful empire in 1550, but for the last 200 years it has been on the decline, until now the last vestige of it in Europe totters on the brink. And with what a record of crime and barbarous atrocities those pages of history are stained! We like to think of their sturdy character and attachment to their religion, but with the treacherous life of Abdul Hamid and the cruel massacres of helpless Armenians during the last century fresh in our memories, as the sultan and the Turk pass from the stage to the darkness beyond, we can only say, as we would wish it otherwise, it is the harvest of an abundant sowing.

Advance in Recent Years. Loss in political power has not hitherto meant that the missionary spirit lost also. Quite the contrary. The increasing spirit for propaganda is both the cause and the result of advance in recent years. In Senegambia a number of years ago the Roman Catholics had a stronghold. A Moslem missionary came in, concealed his faith till he had married a Christian wife, and then obliged her to become Mahomedan. And now for every convert the Romans make from Mahomed there, the Moslems claim to have fifty who were once followers of Rome. The tribe of Yaos, one of the most powerful in Nyasaland, has practically adopted the Moslem religion, and it is spreading to others. More than half of the Bogos, who were Christian in 1860, have become converts to Mahomedanism. The Mensa tribe are now two-thirds Mahomedan, while the other third is nominally Christian. The Betguk have all become Moslem. The Nubians, Christians of Egypt long ago, have

all become Moslem, and boast that they would not allow a Christian to live in their midst. Not only in Africa has it been rapidly spreading during the last century, but throughout Asia. In Java, in Sumatra, and in the south Philippine Islands the growth is very marked. In India the growth is peaceful, but strong and continual. In Russia, especially in Asiatic Russia, millions are counted Moslems now.

Present Activities. Three capitals may be considered to the Moslem world: Constantinople for politics, Mecca for religion, and Cairo for literature. What the present literary awakening will bring about no one can tell, but there is a great stirring up. Only last year a man appeared in Constantinople, and then in Egypt, and went with the one message to all: "Learn, young man, learn."* His reason assigned was that there is no hope whatever of competing with Christians while Christians are so very far ahead of them in learning. Everywhere a great increase in school attendance followed. Libraries are being opened in all Moslem towns, and Moslem journals are increasing at a surprisingly rapid rate. They have organized a "Society for Invitation and Instruction" in Cairo, a "Society for Knowledge and Instruction" in Constantinople, and a committee in Egypt to watch the doings of the missionaries, and oppose them, and especially to keep close tab on the Nile Mission Press. After the conference of missionaries in Lucknow (1911) there was also a Moslem conference, and mission-

*Missionary Review of the World for June, 1911.

aries were sent to China to teach Arabic, and strengthen the cause of the Moslems there.

Present Numbers. Today about 225 millions, or one-seventh of the population of the world, are Mahomedans. About one-fifth of the entire population of Asia is Mahomedan, that is, 170 millions. More than a fifth of India must be classed with the Mahomedans, and one-third of Africa, which means fifty millions. In Africa the movement southward is very strong, thus making the center of Africa of the greatest religious strategic importance today. In China it is variously estimated, but perhaps there are thirty millions; in Russia upwards of fourteen millions, and in Dutch East Indies twenty-nine out of thirty-six millions are Moslems. In Burma 350,000, and in South America 160,000, while in Arabia, Persia, Afghanistan and Baluchistan practically the whole population is Mahomedan.

How It Is Done. In Russia the state forbids any Protestant mission work, and keeps a vigilant eye on all Christian missionary enterprise, but the Moslem is free to open schools, build churches, and preach all he wants to. The Tartar is proud, self-opinionated, fanatical. He indulges freely in bluff, and shows respect chiefly for others of his kind. In the presence of the aboriginal peoples the effect is marked. They are simple peasants, usually poor, wearers of the peasant girdle, and subordinate. The Tartar is haughty and overbearing. The peasant ceases to wear the girdle, next he shaves his head, and begins wearing the small Moslem cap. Others do the same. They adopt Friday for Sunday, get a mulla, build a mosque, and the thing is done.

Other Tartars help them to build the mosque and thus they come to feel themselves welded into a great strong brotherhood. These become at once enthusiastic missionaries to those who yet remain.* In Africa the very routes of the slave traders are dotted with little mosques, and the Arab pays a peculiar respect to his slave who becomes a Mahomedan. Influenced by the Moslem soldiers, who are on the border line and in the employ of Christian Governments, influenced by the attitude of the Arab trader, filled with stories of Mahomed's conquest and of Mahomedan greatness, the untaught negro dons the Moslem garb and begins the game of bluff. As soon as he becomes a Mahomedan, other Mahomedans show him increased respect. This becomes an unanswerable object lesson. In India, under the parental hand of the British, and surrounded by the Hindoo population, Mahomedans are milder than elsewhere. Converts are won sometimes by persuasion and sometimes by bribe, but usually when an idolater sees the folly of his way and wonders which way to turn, the large Mahomedan community and the hope of material gain appeal to him as a near approach to all that he requires in this present life.

Political Questions. From the beginning Mahomed's religion was a semi-political one. It was not a State-Church, but a Church-State. In the last 200 years great changes have come about politically, in that very many countries controlled by Mahomedans have passed into the political control

*"Moslems in Russia," an article by Mrs. Bobrovnikoff in the Moslem World for January, 1911.

of Christian Governments. At the present time the Christian Governments of the world rule over 157 or more millions of Mahomedans, while non-Christian and non-Moslem Governments rule over thirty-one millions. The Turkish Government rules over fifteen millions, while other Moslem Governments rule over twenty-one millions of Moslems. The Dutch Government deals with her subject Mahomedans in a firm and fair manner. The British Government, in her extreme endeavor to show impartial justice to all, often, without doubt, gives the advantage to the non-Christian, especially when the plea is put forward with respect to interference in religion. It is scarcely believable that England should permit the Bible to be excluded from the Gordon Christian College and the Koran be taught in its stead; that in Egypt Friday should be kept as a day of rest instead of Sunday, and that soldiers of the British Crown should be required to salute Moslem relics. It is scarcely believable that France should establish Moslem schools with Moslem teachers, and include the teaching of the Koran as a part of the curriculum, even for heathen children. Between England and France on the one hand, and Holland and Germany on the other, the policy of the latter, in dealing with their Mahomedan subjects, indicates an appreciable grasp of the future, while that of the former indicates only a concern for the peace and prosperity of the passing hour. A supreme responsibility rests upon our Christian Governments in this matter. A correct vision of the future is an essential characteristic to true statesmanship.

Their Great Weakness. Lying is allowable in three cases: to a woman, to reconcile friends, and in war. A fourth case also has been added, a lie in praise of the prophet. Mahomedanism goes beyond the limit of ethical indulgence in its sanction of slavery, of polygamy, and of divorce. Of necessity the moral and legal status of Moslem women is very low. War is sanctioned, and religious war is held to be very praiseworthy. A great weakness that confronts thinking Mahomedans of the better class is the nature of heaven and hell, the former being regarded as a place of sensual indulgence, of which one will never grow weary, and the latter a place where infidels will be burned with literal fire forever and ever. God is the Author of the evil and the good, and right is right because he wills it. The end justifies the means, and the end always favors a Moslem.

Their Great Strength. Mahomed was a strong man, who made God in his own image. In the nature of the case those who follow him are a strong people, surely not strong in the principles of ethics, but not wholly devoid of ethics. The unity of God, accepted without qualification, becomes an argument for the unity of believers. Formal repetition of prayers, whatever they may be to God, are not without effect upon men. Mahomedanism seeks to impress men with a sense of superiority. The pilgrimage to Mecca, adopted from the idolaters who came to Mecca on pilgrimage before, impresses men that the whole world is becoming Moslem. Ideas of predestination prevail. "God wills it," is usually enough to settle a quarrel or stir up one. But their

greatest strength lies unconcealed in their being a missionary people, with the whole world as the field. The moulvi is a missionary and also the mulla; the trader is a missionary, and also the soldier; the farmer is a missionary, and also the servant. Wherever they go they are missionaries. They constantly witness the creed, "There is one God, and Mahomed is his prophet." This is what makes them so irresistible. They expect to win you rather than that you should win them. They have some truth, and are open to nothing more of truth. They believe in spreading the truth they have, and act accordingly.

A Perpetual Challenge. Mission work for Moslems is growing. The work is very encouraging. They make good Christians. In north India some 200 Christian preachers are of Mahomedan origin. But Moslem activity is a challenge to Christian indifference. The conflict for religious supremacy is yet in the future. It is a world conflict, and it is sure to come. It is not a question of arms, but a conflict of ideals, a conflict of contending principles, a conflict for spiritual supremacy. Shall Moslem or Christian win? The issue lies between these two. Would God that every preacher and every deacon, that every teacher and every student, every merchant and every farmer was an enthusiastic witness and missionary for the sublime truths of the Great Teacher of Truth. Even then we could count ourselves but unworthy children of our loving Heavenly Father.

QUESTIONS

1. How does the life of Mahomed before the death of Khadija contrast with his life that followed?
2. Recount the advances made soon after the death of Mahomed.
3. Contrast Mahomedanism one hundred years after the birth of Mahomed with Christianity one hundred years after the birth of Christ.
4. Tell what you can of early efforts in Arabia, Persia, India.
5. How could they be so divided and yet hang together?
6. Give briefly the rise and fall of the Turkish Empire.
7. Where are Mahomedans most active now? What numerical strength?
8. How do they manage to grow so persistently?
9. Discuss the relation of religion to politics from the Moslem standpoint.
10. What is the principal source of strength to Mahomedanism?
11. Is the Spirit of Jesus found in his followers as the spirit of Mahomed is found in Mahomedans?
12. Can you as a Christian do less for the spread of the religion of Jesus throughout the world than an ordinary Mahomedan does to spread the religion of Mahomed?

SUGGESTED BOOKS FOR ADDITIONAL READING

"The Moslem World," by Zwemer. Missionary Education Movement, N. Y., 50c.
"Islam and Christianity in India and the Far East," Wherry. Revell, $1.25.
"The Reproach of Islam," by Gairdner. Missionary Education Movement.
"The Moslem World," quarterly. Revell Co.
"The Muslim Idea of God," by Gairdner. Christian Lit. Soc. for India, 6d.

"Tracts for Mahomedans," seventeen bound together. Rouse, 9d. Same place.

Schaff-Herzog and other Encyclopedias.

"Islam in China," by Broomhall. China Inland Mission, $2.

"Aspects of Islam," by MacDonald. MacMillan, $1.50.

"Islam and the Oriental Churches," by Shedd. Presbyterian Board of Publication, 50c.

"Islam, A Challenge to Faith," by Zwemer. S. V. M., $1.

"Daylight in the Harem," by Van Sommer & Zwemer. Revell, $1.25.

"Mohammed and the Rise of Islam," by Margoliouth. Putnam, $1.50.

CHAPTER V

The Mormon World

Another Religion. 'Twas in Vermont, only the fifth year of last century, that Joseph Smith, Jr., was born. He came of a very ordinary family, and received practically no education. Moreover, in the community he gained a very unsavory reputation. There were in those days many who believed in the possibility of rendering one's self invisible; also of knowing things by means of a certain stone, and other such superstitions. Joseph bought a stone of this kind, and began seeing visions and dreaming dreams. He was about twenty-two years old when he found the "Golden Bible," and the same year eloped with Mary Hale when her parents objected to their marriage. It was a time of religious excitement. William Miller was proclaiming the return of the Lord in 1840. Alexander Campbell was holding religious debates. Joseph had been impressed in certain revival meetings. He had held back because he felt that all religions could not be right. He had pondered over James 1: 9. He had prayed and thought he saw a vision. Two brilliant personages stood before him. He asked them which sect he should join. They answered that he should join neither; that a new revelation should soon be given. After a few years he again saw a vision, and

a voice informed him that the time was at hand, that he had been chosen to do a special work in bringing in the needed reformation, and thereafter the Lord would soon come. The voice also told him of golden plates hidden, and other essentials for the work. These were claims that he made.

The Supposed Story. Many hundreds of years before Christ, at two or three different times, companies of colonists found their way to America. After the resurrection, Christ came also to the people here, giving them the pure, simple truth of the Gospel. The church flourished exceedingly, having continued in the apostolic order, with apostles, prophets, pastors, teachers, and evangelists, with the same ordinances, the same gifts, and the same powers as the church of the first century had in Palestine. But they also fell away from the truth, wars ensued, and finally some hundreds of years ago, the last man (Mormon) was told in a vision to write the record complete, and bury it for future ages. The voice told Joseph where he would find the buried treasure. And as it was written in odd characters, he also found a key for purposes of translation. This is the plot of the "Book of Mormon."

Something More Plausible. There are two probable theories: One is that Joseph Smith, Jr., worked out the whole story himself. There are good reasons for so thinking. The other is that Sydney Rigdon, who was with him, had had access to a tale written by Solomon Spaulding, who made a failure of the ministry and became an unbeliever. Rigdon was disfellowshiped by the Baptists, later

dropped by Alexander Campbell, then joined in with Joseph Smith, Jr. He had worked in a Pittsburgh printing office, and may have copied and given Smith the story which became the plot of the Mormon Bible, for the prophet never allowed any one to see the golden breastplate, nor the golden tablets. A Spaulding manuscript is now in Oberlin College.

Organized Beginnings. April 6, 1830, with six members the "Church of Jesus Christ of Latter-Day Saints" was organized in the State of New York. Converts increased. Both revelation and prophecy were claimed for the prophetic office. Prophet Smith received revelations from time to time. A revelation that caused them and their neighbors a great deal of trouble, was this: "I will consecrate the riches of the Gentiles unto my people." This sanctioned stealing from non-Mormons. When an unbelieving woman destroyed for the prophet 116 pages of his translation, he took it for a trick to catch him, and got a revelation that he should not reproduce them, but proceed with other parts of the book, equally essential.

They removed from New York to Ohio, then to Nauvoo, Ill., and to Missouri. They were driven out of Missouri, and at Nauvoo their development seemed a success, until, at the dedication of their new temple, which was later destroyed by fire, the prophet appeared like a lieutenant general. He had declared that he was called to rule both in church and state throughout the world, and that if not let alone he would be a second Mahomed to this generation. He was accused of being too intimate with

female members. Many withdrew from the church, and there arose great dissension within. The prophet announced himself as candidate for the Presidency of the United States, and sent out 2,000 men to electioneer for him. The issue came. The people arose against him. For protection he surrendered and was sent to jail. The jail was surrounded by enraged citizens, and in trying to defend himself with a pistol as he attempted to escape he was shot; also his brother Hyrum.

The Mountain Meadow Massacre. The "twelve apostles" got themselves together and chose Brigham Young to succeed Prophet Smith. Under his leadership they determined to remove to a remote point West, and Utah was selected. In a few months it was reported 12,000 Mormons had left Illinois for the West. From Arkansas a company of Mormons desired to go to California, via Utah, which Prophet Young forbade. While in Mountain Meadow they were treacherously attacked by "Indians," and a white man appearing (a Mormon he was, too) promised to arrange for their safe conduct, provided they would surrender their guns. Marching man with man, at a given signal the Utah Mormons and "Indians" cut down the Arkansas Mormons, then fell upon the women, and after horrible crimes, killed all but seventeen little children. Seventeen years later Prophet Brigham Young, who had planned the entire scheme, surrendered John D. Lee as the guilty man, and Lee was executed. When the prophet went to Utah he was a poor man, but when he died (1877) he was worth

$3,000,000, husband of twenty-five wives, and father of fifty-six children.

The Reorganized Church. In 1844 there began to be a reaction on the part of better-thinking Mormons, chiefly with respect to the growing practice of polygamy among them. These today hold much the same organization as the regular Mormons, and much the same doctrines, only they emphatically repudiate polygamy. They number about 50,000 souls, claim that Joseph Smith, Jr., was the first prophet, and are active in missionary operations.

Doctrinal Position. The faith of the Mormon people is a strange mixture of truth and error. The trinity is eternal, Father, Son, and Holy Spirit, but distinctly separate one from the other. The "Pearl of Great Price" says, "Michael is Adam, the Father of all, the Prince of all, the Ancient of Days." This comes dangerously near to being polytheism. God is an exalted Man. We shall be gods some day. The Christ was not begotten by the Holy Spirit. He atoned for all mankind, if they accept his Gospel. Only properly-qualified men may administer the ordinances. Only Mormons can be properly qualified. Faith, repentance, and baptism by immersion are for the remission of sins. Baptism for the dead is practiced. Children are in a saved state through Christ. The laying on of hands is for the reception of the Holy Spirit. Giving of tithes is obligatory upon all. They believe in prophecy, revelation, miracles, and tongues, and hold the communion every Sunday. Prophet Brigham Young is perhaps most responsible for their polygamy. They even

hold that the Lord Jesus was a polygamist, and cite Mary and Martha.

Organization. They are organized for business. Claiming to have the same officers as were in the primitive church, every subordinate is supposed to give willing obedience to those over him. A prophet is chosen from the first presidency, and the office is held for life. Every one has the prophet in the highest regard. His word is the will of the Lord. The table below shows the figures given out by B. F. Roberts, an apostle, a few years ago. The right column is the succession of prophets unto the present time:

First Presidency, 3,	Joseph Smith, Jr.
Apostles, 12,	Brigham Young
Patriarchs, 200,	John Taylor
High Priests, 6,800,	Lorenzo D. Snow
Seventies, 9,730,	Wilford Woodruff
Elders, 20,000,	Joseph F. Smith

Missionary Zeal. From the very first they have been a missionary people. Otherwise they would be today as little known and as few in numbers as the Shakers or Ephrataites or Harmonites of Pennsylvania. Bruce Kinney says: "It is not unusual for a motorman on the trolley cars in Salt Lake City to talk Mormonism to the unknown passenger standing beside him. A strange family moving into any Mormon community is soon visited by some of the priesthood." They are wise as serpents in their approach, always seeking the line of least resistance. They frequently win those who are under discipline of other churches, or who have backslidden. Our Bible is true, but not all the truth.

More has been given by later prophets. These are Mormon prophets; rather, "Latter Day Saints." The elders go out and support themselves; rather say, they beg their support from others, but the church does not support them. They remain in the field two years, and then, wherever they are, a return ticket is furnished them. In this way about 1,000 new missionaries are sent every year, and 2,000 kept on the field. Of these 800 work in the United States, and 1,200 in other lands. They claim to be working in some twenty-eight countries outside the United States, and average from three to five converts a year per man. On their return home, ecclesiastical preferment awaits those who have been the most successful. As many as can be are induced to go to Utah, where financial success and spiritual happiness are promised them. Also colonization methods are used. Emigrants go to a new part of the country, the church helps them, the money is duly returned with interest, but the members hold together, build a church, and the little new church soon becomes a center for mission work to others.

The Political Side of It. And now we find Roman, Moslem, and Mormon, these three, but which of them is the greatest political schemer I cannot tell. On several occasions the Federal Government was led into issue with the Mormons. In Utah today, and in some parts of other Western States, they control every political move, and control it for their own, and not the general good. There is no objection to a Mormon, or any other kind of Christian or non-Christian, holding any office in the

government, provided he is strong enough to serve the general good, and as a Christian does not violate any teaching of the Gospel. But the Mormon fails to do that. He works it for his church. As an example of how they do it in Utah, we have the case of Lawyer Crosby, in 1893, who was "called" to leave Utah and go to Arizona. He was not anxious to go, but the call was pressed upon him. So he went. Presently there was a vacancy of the office of county attorney, and Crosby was told to be a candidate. He was elected by a good majority.

Present Status. It is said that a man may set out from Alberta, Canada, on horseback, and travel as far as to the interior of Old Mexico, and sleep every night under a Mormon roof. There are many who have not felt free to continue with the church direct, but they are nothing else. The Cosmopolitan for April, 1911, gives some astonishing figures, which I append, showing Mormon population:

Arizona,	39,000
California,	40,000
Colorado,	83,000
Idaho,	81,000
Montana,	87,000
Nevada,	22,000
New Mexico,	24,000
Oregon,	58,000
Utah,	212,000
Washington,	61,000
Wyoming,	46,000

In this we have a grand total of 753,000. There is another estimate which gives America 350,000 and Europe 15,000. These are found in Great Brit-

ain, Switzerland, Holland, Belgium, Germany, and Sweden.

For the Very Shame of It. When we consider that this " loathsome, disgusting ulcer," as Stephen A. Douglas publicly called Mormonism (they are polygamists still), is an American missionary church, awake while some others are asleep, working while some others are resting, giving their tithes while many of us keep all we can get, it seems to me we have an unavoidable challenge, that we must do or die, that we must tremendously wake up to missionary possibilities. What! Have we not faith more than these? or despise we the Church of God, and let those without the truth put us to shame?

QUESTIONS

1. Describe the boyhood of Smith, his dreams and visions.
2. Contrast Smith's story of the Mormon Bible with what may more probably be the fact.
3. What do you think of men who pose as leaders and teachers of religion, but with whom the wife question is doubtful?
4. Can you name any leaders of religion who have become wealthy, popular, and profligate at pretty much the same time?
5. Ask old men to tell you their remembrance of the Mountain Meadow Massacre. Compare it to two other treacherous acts of men.
6. What is the difference between the reorganized Church of the Latter Day Saints and the regular Mormons?
7. Name any religious leaders, perhaps honest at first, who, on attaining success, became either self-deceived victims or conscious impostors in their after-lives.

8. Name the doctrines true and false, of the Mormons.

9. What is the secret of their tremendous success?

10. If you, and all your church, gave the tenth, what would happen?

11. How does your religious life and missionary zeal, with abundant truth, compare with the religious life and missionary zeal of the Mormons, steeped in error?

SUGGESTED BOOKS FOR ADDITIONAL READING

" Mormonism Exposed," by Hancock, $1.

" Mormonism, the Islam of America," by Kinney. Revell, 50c.

" Pen Pictures of Mormonism," Oswalt, 25c.

" Schaff-Herzog Encyclopedia of Religious Knowledge," Volume VIII. Funk & Wagnalls Co.

CHAPTER VI

A Survey of China

Ancient History. Away back in the dim ages of the past, thousands of years before Christ, when wandering tribes came into China from the west and north, like the Aryans to India, they found aboriginals already there. With these they became somewhat affiliated, and in time China became a great country with a great population. China is the country of Confucius, who said, 500 years befor Christ: "What you do not want done to yourself, do not to others," but in fuller explanation added: "Recompense injury with justice, and kindness with kindness." He was a teacher, and his sayings have been treasured from generation to generation. The sayings of the sages have become the classical lore of the Chinese. To memorize is to get wisdom. And so, with the source of the Chinese classics in the dim past, the whole nation has long been looking back to their one time greatness, and feeling that their whole advance is from bad to worse.

Three Religions. Not alone the teaching of Confucius has found a place in the hearts of the Chinese, but also that of Taoism and of Buddhism. Many of the people adhere to all three, scarcely discerning the difference. Confucianism supplies the felt need of a moral code, suggesting what should be

done and what not. Taoism appeals to the superstitious nature of men, with its constant suggestion of the yet-to-be-found elixir of immortality. And Buddhism deals more with mythical teaching and metaphysics, together with a vague aspiration for reincarnation. Confucianism is much the opposite of Buddhism, yet millions of the people have adhered to all three religions without thought of inconsistency. Very early in its history Mahomedanism found its way to China, chiefly through traders from Mahomedan countries.

Early Christian Efforts. There is a tradition that the Apostle Thomas came from India to China, and spent some time evangelizing there. But it is certain that the Nestorians had successful mission work in China in the eighth century, for in 1625 a black marble tablet was discovered, in the Province of Shansi, on which was written, in 781 A. D., a record of the founding of the "Illustrious Doctrine." By order of the Governor of the Province this tablet was recently taken in from an open field to a place of safe keeping. In the thirteenth century there were many churches, according to Marco Polo. But in later years everything was destroyed save the tablet and Marco Polo's statement, which before the discovery of the tablet had been very much questioned. In 1292 Roman Catholic Missions again made entrance, and at one time they reported "30,000 infidels converted." Then came a change of dynasties. The indefatigable Francis Xavier made his way towards China, but died on an island without having accomplished the desire of his heart. After thirty years two other Jesuits suc-

ceeded in entering China and opening a work. Their efforts were attended with success, reaching Peking in 1601. The family estate near Shanghai, of one of the literati who became a Christian then, whose daughter became a foster-mother to the infant church, is now perhaps the most important center of Roman Catholic influence in China. At the end of a century and a half, again by the decree of an emperor, the missionaries were expelled and the Christians put to the utmost test, all the churches being destroyed.

Modern Christian Effort. Robert Morrison reached China in 1807. His work was the inevitable foundation work which appears, to those of us who come later, to have been so Herculean. His great work was the translation of the Bible, followed with a dictionary. Then with the development of work came schools and colleges. Missionary societies were not slow to see the opportunity, even though it meant great privation and suffering, to lead a nation to the truth, and the number of missionaries as well as the number of mission boards increased throughout the century, till by the end of last century there were about a thousand Protestant and about a thousand Catholic missionaries there, together with nearly every form of Christian endeavor known to any part of the world.

Differences in Christianity. There has long been a distinct difference between the methods of the Catholics and Protestants in China. First, many years ago, to provoke the least resistance, the Catholics semi-sanctioned the Chinese ancestor worship, which made great difficulty later. At the

present time the Catholics put schools first in their plan of operations, with literature a close second (the Bible excepted). The Protestants have thus far put medical work first, and the circulation of the Bible and other literature a close second, with schools and colleges and hospitals all holding a relatively important place. The Catholics have sought government favor whenever they could get it, and have welcomed the recognition of a bishop as equal in rank with an officer in the court; while the Protestants in every possible way have sought to avoid the political issues of the day, have kept aloof from all intrigue, and have refused the recognition of rank for a bishop, while yet adding every strength to all true reform. These are the chief differences between the methods of the two, but among Protestants themselves the differences are minimum. I cannot but feel that the globe-trotter who said, "The Chinaman is perplexed by the 600 different denominations of Christians, and the 600 different theories of salvation which they represent," committed an almost inexcusable libel against the truth, against the unity of spirit shown by the missionaries, and against the intelligence of the Chinese, who, as a general thing, know missionaries more intimately than globe-trotters do. He certainly was moved by a feeling of jealousy against the success of the missionaries, else he could not have stooped to such a misrepresentation. 'Twas either so, or else 'twas gross ignorance of the situation. One mission board alone, at the present moment, has over a thousand missionaries on this field.

A Parable. The Chinaman has reproduced the

parable of the Good Samaritan. A man dreamed that he had fallen into a deep well, and there was none to help. After a long time there came one (Confucius) who heard his cry. He looked down into the well and began to say he was a fool for having fallen into it; men ought to avoid such places. There are rules of life adapted to the need of every one, why should not a man abide by the rules? And so saying, he moved meditatively on. Another (Buddha) came with a semblance of India on him. He bent over and began to say that the evils of this world are largely imaginary. A well exists because we think so. All pain is unreal and imaginary. If he were to make himself believe there is no well, he would find himself delivered from his difficulty. And he passed on. Almost in despair he kept shouting for help. 'Twas all he could do. Another came. He had a wonderfully sympathetic face. He climbed right down to where the man was, in the well, took a gentle and firm hold of him, and then ascended to the top. When out, he put him on his feet, and was about to go away. The man who was saved had found his Savior. That was Jesus.

The Taiping Rebellion. For 267 years the Manchus have ruled the Chinese. It has been an unpopular dynasty, coming upon them from the north. In 1864 there was what is known as the Taiping Rebellion, an attempt to throw off the yoke, which lasted fourteen years and affected nearly the whole of the great Yang-tse Valley. As the direct result it has been estimated that 20,000,000 people lost their lives. But the rebellion failed in its purpose,

for as soon as power began to come into the hands of the leaders, they showed the same miserable indiscretions for which the Manchus had been so rightly blamed. These efforts to cast off the yoke were oft-recurring.

The Boxer Uprising. At the time of the crusade of the "Big Knife Society," in 1900, there was an unconcealed feeling abroad that the missionaries were the root cause of the whole matter. We recognized this feeling among certain classes in India. It was manifest at home. The real causes of the Boxer uprising must be assigned to the fear of the aggressive attitude of foreign nations, a feeling that railways worked specially to the advantage of the foreigner, that mining concessions meant the same, a fear that the introduction of modern machinery would throw millions out of employ, and a natural suspicion that all Europeans could have only European interests at heart; therefore merchant or missionary, to drive out or beat down all foreigners, and everything pertaining to them was the only hope of China. Christianity to them was a "foreign religion," and often when the rebellion was at its worst, the native Christian was given a chance to recant or be slain. How many times the mark of the cross was made rudely on the ground, and the Christians given the chance of tramping it under foot to save their lives, no one shall ever know. Innumerable instances of the modern martyr spirit were shown. "A Chinese preacher was beaten on the bare back with one hundred blows, then bidden to choose between apostasy and another hundred blows. Half dead he gasped, 'I value Jesus Christ

Yearly Meeting of the Church of the Brethren Mission in China, May 14, 1914.

Our Girls in India.

more than life, and I will never deny him.' When merciful unconsciousness came he was left for dead, but a friend took him secretly and nursed his wounds till he recovered, and today he bears about in his happy body the marks of the Lord Jesus." Among the martyrs there were many who witnessed a good confession, and went willing to the death. Altogether 135 Protestant missionaries and fifty-three children, thirty-five Roman Catholic fathers and nine sisters, in addition to a large number of Chinese Christians, variously estimated at from 10,000 to 40,000, were victims in this dreadful persecution.

The Blood of the Martyrs. Instead of this wholesale massacre putting an end to mission work and the Christian religion, it really just got it going. The Chinese saw what the Christians stood for, saw them die and could not understand. The native church got its baptism of blood. The missionaries stood for the highest ideal, for the greatest good of the greatest number. They proved their claim that they were not political spies. At the time of the Boxer uprising there were about 100,000 Christians. These have grown to more than 250,000 today. Two high officials agreed with the foreign consuls that if they would keep the gunboats out of the Yang-tse River, they would check the uprising in that part of the country. And they did. When the empress dowager issued her orders to "Slay all foreigners," these men changed the first word of the order to "Protect," and sent it forth. Where they had influence there was little or no murder. When she found out what they did, it is

said she ordered them sawn asunder. One said to him who was superintending the tragedy: "I die innocent. In years to come my name will be remembered with gratitude and respect, long after you evil-plotting princes have met your well-deserved doom." Turning to his companion, he said: "We shall meet anon at the Yellow Springs [the spirit world]. To die is only to come home."

The Plague of 1911. The bubonic plague has often visited China, even the same as we have in India, but the year 1911 witnessed a specially virulent type of not only bubonic, but pneumonic plague. Persons fleeing from it, having become infected, only carried the infection to other centers. It was particularly bad in Manchuria, in Mongolia and North China. Nearly 50,000 fell before its ravages. On one occasion an official being appealed to for help, said, "Let the people die; we have too many of them." On this occasion, which was the first to be dealt with so, the Chinese officials tried Western methods to combat the disease, and the missionaries bore a willing part of the burden. At Mukden, the Free Church Mission medical doctors were placed in charge. Dr. Jackson became infected and succumbed. At a memorial service held at Mukden, the Viceroy of the Province was present and made a brief address, in which he used these touching and remarkable words: "O spirit of Dr. Jackson, we pray you to intercede for the twenty million people in Manchuria, and ask the Lord of Heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows.

Noble spirit, who sacrificed your life for us, help us still, and look down in kindness upon us all."

The Famine of 1911. In 1,000 years no fewer than 800 famines have come to China. Some of these have been of wide area, and have come with alarming frequency. That of 1911 was in the Yangtse Basin, caused by an overflow of that great river, as has so often happened in the past. When tens of thousands are thus thrown onto the verge of starvation because a great river overflows its banks, and that frequently, one instinctively thinks of modern engineering ability, and indulges the prayer that the new government, strongly backed by healthful Christian influences, will be able to adjust this great cause for distress.

The Revolution of 1911. The break with the past was sudden, but its coming was slow and sure. The war between China and Japan taught its lesson. The war between Russia and Japan was wonderful in its significance. The attempt by other governments to appropriate more lands put into the minds of all thoughtful Chinese one great question: How can we withstand foreign governments? It was clear that the old ways would never bring China up to any higher standard than the present, for they had been long time proving it. Within the court the same opinion prevailed. The young emperor had caught the idea. He began issuing reform edicts. No one knew what to expect next. The empress dowager was called to check him in his eager anxiety to make things go. The first parliament had been assembled (Oct. 14, 1909) and sat forty days. An edict had been issued to prepare a constitution.

The difference between Manchus and Chinese had long been a burden to the latter. In the north the feeling was strong against an increased taxation. The foreign railway loan added fuel to the flame. In the south a republic was demanded. Oct. 10, 1911, the first outbreak of the revolution began. Dr. Sun Yat Sen was made provisional president. Province after province declared for a republican government. There was no other recourse. The throne was abdicated. The People's Army numbered 20,000 men. There were few mistakes made. Yuan Shi K'ai was chosen president, and the great revolution was well under way. A year after (Oct. 10, 1912) the people joyfully celebrated their first "fourth of July."

Rapid Changes. On Feb. 18, 1911, the old new-year was celebrated for the last time. After that, New Year's Day was January 1. The queue was of Manchu origin, and a sign of subordination. Great queue-cutting meetings were held, and in the larger cities today not a queue is to be seen. The governmen has appropriated the temples for public uses, either for quartering the soldiers or for school purposes. Buddhist nunneries have been abolished by act of government, and the buildings turned to public good. In Canton alone 300 nuns had been living on public charity, and rendering nothing for what they got. The Manchus have been in China much like the Brahmins in India, in their haughty demeanor towards those whom they regard as lower classes. The new government attempts to abolish a common evil of the East, the "official dignity" of the officials. Every man is mister, and that is

the end of it. Plain wool and cotton material are to be preferred to silks and satins. This year the dress, which Western people have always felt was a bit outlandish, was decreed to be changed, that a woman should wear a blouse and skirt, and a man wear coat and pants, and a western-fashion hat. English has been chosen as the language of the university, and students are digging out an up-to-date alphabet for the Chinese. So constant are the changes that any book on China is out of date by the time it is off the press, and the only way to keep up is to cut the telegrams from the newspapers and paste them in the back of the best book on China one can get.

And the Missionary? All these changes may not have any religious significance. On the other hand, any one who knows how religion and custom have been intertwined for ages all over the East will easily see that a change so sweeping in all the common customs does signify the possibility and imminence of a great change in religion as well.

Are They in Earnest? At the time of the Boxer uprising, when so many thousands chose rather to die than give up the faith, the question of whether they were really in earnest was forever settled. And today the same spirit prevails. The whole church averaged in 1903 just $2.50 for religious purposes. Young men sometimes finish their school work, and with an opportunity of earning perhaps as high as $100 a month, take $5 or $10 a month instead, that they may be the pastor of a needy, growing church, and thus in larger degree glorify God. "China's New Day" gives this interesting illustra-

tion: "Mark was married to Sarah the day he graduated. Now Sarah was as fond of a fine silk gown as any woman. She was anxious to have a good, comfortable home. If her husband entered business he could begin with a salary of $25 to $50 a month, while if he entered the church as a preacher he would receive but five dollars a month, with no hope at that time of ever getting more than ten. The day Mark graduated they were married. That evening Sarah said to him: 'Mark, what are you going to do?'

"'Oh, I don't know. What do you think?

"'I have heard you speak in the church. God has called you to preach.'

"'Yes, but what are we going to live on?' that is the eternal interrogation when a man takes upon himself the responsibility and the support of a home.

"'Mark, if God calls you to preach, God will take care of us,' said Sarah, and they knelt together and prayed. The next morning Mark went to the missionary who had helped him through college and told him he was willing to give his life to the ministry of the Gospel."

Signs of Promise. President Yuan is not a Christian, but is favorable to all that makes good for the nations, and he feels that Christianity makes good. He has his children in a Christian Mission School, and sends gifts in aid of the institution. Sun Yat Sen is a Christian, and is careful in the exercise of his religion. He never attacks, but deals kindly, as though he felt the need of the other fellow, in all his conversations. The head of the great shops at Hankow is a Christian, the son of one of the old

mission workers of former years. The new Governor of Kinchow is a Christian. When the new Y. M. C. A. Buildings were dedicated at Peking recently, the under secretary of state was there to represent the president. He is a graduate of Yale, and a Christian. One Ou-Yang is a wealthy man, well educated, and on one occasion was rescued from drowning by a fisherman. He learned that the fisherman was a Christian. Later he heard preaching in Tsientsin. Then he became a Christian: Since he has decided to spend himself and his wealth in Christian philanthropy. Another: The president of the Canton Christian College was a Christian. He was drawing $900 a year in the service. The new republic sought to have him become chairman of the Board of Education at Canton. He went to the college and made the proposition as follows: "Allow me to retain my position and salary as head Chinese teacher in the college, but give me time to direct the Board of Education in this work, and I will take my salary of $4,000 in that position and turn it over to the college."

America Sets the Standard. The government, choosing to become a republic, necessarily looks to America for leadership. Many of their best men have been educated in American colleges. There are not fewer than 700 Chinese students in America now. The indemnity fund sends about fifty here yearly, and keeps them here seven years for education. The American Government has shown China no selfish spirit in all her dealings, and was the first to recognize the republic. Mr. J. Campbell White

sums up some of the reasons given why China feels friendly to Americans:

1. The United States refused to participate in the opium traffic or the Chinese coolie trade.

2. There was no desire to encroach on the territorial rights of China.

3. Her action in contending for the integrity of China.

4. The remission of part of the Boxer indemnity. (Of twenty million dollars thirteen were remitted. These made the indemnity fund for education of Chinese students in America, and support the Chinese-American School of Preparation, where students intending to study in America may become better equipped.)

Our Efforts in China. The Brethren have entered Shansi Province for work in China. That presents a great field for our labors. There are altogether six missionary societies in the province, and they all have more than they can do. The missionaries live some seventy-five miles apart, and the population is on an average 150 to the square mile. And we have a dozen missionaries there. O brother! Does it not make you feel ashamed to think of this great opportunity, to think of the eagerness shown on the part of the vast numbers of the people, to think of the sacrifice made willingly by some who have accepted the Gospel, and then think that for that great task we have appointed a dozen missionaries? We ought to make that number fifty inside the next five years. Less it seems to me would indict us of criminal neglect. The Board is ready to do it. They depend on the men and the women

who can go, on the faithful members who will back them in their going, and pray for them, and make their staying possible. The field falling to our activities there is about seventy-five miles wide and 200 miles long. We have a dozen missionaries set apart to do the work, and God wants that we shall get it done. He has no other plan for the people there. He depends on you and me. The people of Shansi are awakening to their needs somewhat. Last year a movement was set on foot to form an indigenous Christian Society. The people are awakening to the fact that Christ is the Savior of the Chinaman, and they will find him in some way or other. It does seem to me that if we will have a part and lot in this matter, we will have to get it by more strenuous effort than what the support of a dozen missionaries on that field implies. We are thankful for those who sailed last autumn. May the Lord sustain them. May it be clear to us all who cannot go, what he would have us do in upholding and supporting the great work over there. It is tremendously important.

QUESTIONS

1. Compare the three religions of China.
2. What early Christian efforts are worthy of taking into account?
3. Can you tell the parable? Does it apply?
4. What differentiates the Roman Catholic and Protestant efforts?
5. Compare the Taiping Rebellion, Boxer Uprising, and Revolution of 1911.
6. What changes have you noted in the customs of China?

7. What evidences are there that these Christians are wonderfully in earnest?

8. What actions on the part of America tend to win the Chinese?

9. Where are our missionaries at work? How many are there? How much territory falls to their lot to evangelize? How many do you think there ought to be? How much help have you given to China? How much help has your congregation rendered China in the last five years? Do you not think it ought to have been a good deal more? Will you not do better this year?

10. Have you read "China's New Day," by Headland? You ought to read it.

SUGGESTED BOOKS FOR ADDITIONAL READING

"China's New Day," by Headland. Central Committee on Mission Study, 50c.

"The Chinese Revolution," by Brown, 75c.

"New Thrills in Old China," by Hawes. George H. Doran Co., $1.25.

"New Forces in Old China," by Brown. Revell, $1.25.

"Dawn on the Hills of Tang," by Beech, 50c.

"Village Life in China," by Burton, $1.25.

"The Religion of the Chinese," by DeGroot. Putnam, $1.50.

"China and the Far East," by Blakeslee. Crowell, $2.

"Where Half the World Is Waking Up," by Poe. Doubleday, Page & Co., $1.25.

"China Under the Empress Dowager," by Bland. Lippincott, $4.

"Among the Mongols," by Gilmour. Revell, $1.25.

"The Real Chinaman," by Holcomb. Dodd, Mead & Co., $2.

"Half a Century in China," by Moule. Doran, $2.

"The Emergency in China," by Hawkes-Pott. Missionary Education Movement, 50c.

"The Changing Chinese," by Ross. Century Company, $2.40.

"China and America Today," by Smith. Revell, $1.25.

CHAPTER VII

A Survey of India

Era of Contentment. From the time of the visit of King George and Queen Mary in the winter months of 1911-12 an era of contentment seems to have been the inheritance of India. It was a great thing to have the king and queen in the midst of the people, a great object lesson to the people of India to see with what whole-hearted loyalty every Briton regarded the throne, and a great uplift to the women to see the royal queen side by side with her royal husband in all public functions, and a great inspiration to men of religion to know with what care they rearranged the Sunday programs. The people have a higher regard for a man who has religious convictions than for a man who has none. During the royal visit every endeavor was made to increase the bond of sympathy between ruler and the ruled, and the result was very gratifying to all.

Better All the Time. British Government in India is giving the people an increased share in governmental matters. Recently the liberties of municipalities were increased, Indian members were added to the councils of the several governors, also to the Vice-regal Council at Simla. The capital has been changed from Calcutta to historic Delhi, the partition of Bengal has been canceled and Bengal

made a presidency like Bombay and Madras. In the light of China, the question often is asked whether England is doing honestly by India, or hindering progress there. I am of opinion that the mission of England in India is not yet completed. Not long ago an Indian muncipality was about to choose its president. There were three candidates, and the term of office was for three years. There were twelve voters, who were about equally distributed among the candidates, thus making an election impossible. It was agreed to draw cuts. The first should be "it" for a year and then resign, then the second should be elected, and at the end of a year resign, when the third should be elected. The candidates all promised faithfully to resign accordingly if they got it, and the lots were cast. The one getting the first was duly installed into office, but when the year was up he refused to resign. In the absence of the insistent president the ten other members said to the vice-president, "Talk about independence! India will be ready for that after another hundred years. You see where we are now."

An Awakening Spirit. Among nearly all classes of people there is an increased feeling that better times are at hand. There is an increasing interest in new things. In every town the gramophone is found, and men travel into remote villages with gramophones on exhibition. Mechanical toys excite the greatest interest. New pictures are frequently added, Hindoo pictures in Hindoo homes, Moslem pictures in Moslem homes, and pictures of the king and queen in all, both in homes and schools. Mov-

ing pictures are shown in large tents in the cities, and crowds attend every night, while moving picture companies travel over the country. Government performs the parental act to these, and permits nothing of a questionable character to be shown. Libraries are increasing, and schools, both public and private. Debating societies are active in high schools and colleges. Reform societies spring up, and then traveling lecturers come at their invitation and spend two or three days at a place. These reform societies are generally religious in their tendency, sometimes both political and religious, but rarely for an independent search after truth for truth's sake. This latter spirit will come later. At present the reform society is chiefly to offset Christian activities, some copying and adapting everything but Christ, others holding Christ as the highest ideal. The present awakening, even though with some it is to oppose the truth, is better a great deal than the old lifeless indifference to all truth.

A Concrete Example. A young Hindoo of high caste was trained so to hate Christianity that he made a picture of Christ on the cross, in effigy, that he might kick it every day of his life, and thus relieve his feelings. This he did for months, but he came into contact with the story of Joseph, and was convicted because of his own sin. He read the story of Jesus, and his hard heart was melted. He determined to be a Christian, and his father disinherited him. He bore patiently all that the wrath of an irate father could do against him. He chose the Way of Life, and is today a worthy minister

of the Gospel in South India—Francis Kingsbury.

The Girls of the Land. The Hindoo and Mahomedan religions give small encouragement to the life of a woman. She is a necessity to a man, otherwise he is better off without her. But this miserable notion is giving place to something higher. Girls and boys go to school together in the villages, and when the teacher is far enough removed from ancient superstitions to give the girls an equal chance, they often outrank the boys. At the entrance examination of the Madras University last autumn (1911) there were nine thousand candidates for matriculation. The one who got the highest grade of all, who won the gold medal for proficiency in English, was an Indian Christian girl. And at the same time, in the Calcutta University entrance examination, an Indian Christian girl won, attaining 618 out of a possible 700 marks.

Next Come the Women. If good women had their way about it all men would be redeemed. Government not only has superior schools for girls, but places a special value upon the work of trained lady teachers. The missions all over the land know the value of educated Christian womanhood, whether as active missionaries, or teachers in the schools, or mothers in the homes. In India a woman is accorded the same right to vote as a man. The women of India, when given the same opportunities and the same ethical standards as women of other lands, will not be lacking. Examples are not wanting now: Pandita Ramabai, Lilivati Singh, Mrs. Sorabji and her daughters, Sundrabai Power, and many others.

The Progress of Education. In 15,000 missionary institutions the half million youths who get their education undergo a constant transformation in thought. This is equal to a fourth of the educational effort of the government of India. It has been a long-disputed question whether missionary money is wisely expended in educating those who are not Christian, and who perhaps in most cases never will be. Those who think that missionary work should be confined to preaching, of course oppose all such educational effort, while those who have a larger view of mission work, and whose vision of the future is taken into account, favor it. The table will show the number of Protestant institutions at the present time. Many of the students are not Christians; indeed, of those attending the colleges only 320 out of the whole number (5,549) are Christians.

Class	Number	Boys	Girls
Elementary Schools,	13,184	299,000	147,600
Industrial Schools,	160	5,750	3,370
Boarding Schools,	880	22,190	17,570
High Schools,	283	62,600	8,400
Training Schools,	127	1,900	1,170
Theological Schools,	87	1,840	11
University Colleges,	38	5,488	61

Temperance Work. A liquor made from the mowra flower is the common drink of intemperate people, and there are a good many who are intemperate. Temperance work is carried on as workers have the zeal to stick. Such work is best done by classes. Men fear to stand alone. They are willing enough to pledge themselves to quit, but fear if their fellow-caste men do not do so, they will be

drawn into the drink again by them. And the fear is well grounded. Get a whole caste to take the pledge, and all will be able to keep the pledge. I had been preaching temperance to the people, when one man told me that if I should call the people together, and show them the evils of the drink, and get all to quit, it would be better. He said they would come if I called them, and I issued a call. On the day appointed, sixty-nine men from ten villages came. We had an all-afternoon meeting, and every man signed the pledge before he went away. That was the beginning of a wave of temperance that swept over a whole group of villages. Several months later I was invited to a higher caste temperance meeting to make an address. I went and made my speech. They decided to quit the drink, and proceeded to impose heavy fines on those who had broken the pledge, for they had gone dry before. I approached the collector of the district on the subject, and he appointed a committee of five, myself one of the five, to make inquiry as to the number of drinking places needed in the county. The committee could not agree, and sent in a varied report, with the result that six out of twenty-one places were closed. At least three of these six were villages where Christians lived, and they begged to be saved from the temptation. I count it good missionary work that removes the cause of temptation.

Bible Society Work. The Bible colporter is all over India, and the printed page often enters where the preacher cannot. Parent of Bible societies is the British and Foreign, whose work dates from

Bulsar Church, India, and the Bible Students.

Bulsar Bungalow, India.

Bulsar Bible School, India.

1804. Their work is handmaid to the mission work. Often the Bible agent is placed under the missionary for supervision and report. The Scriptures, in whole or in part, are now printed in eighty of the Indian languages and dialects. In every great language the Bible is issued; in others the New Testament, and in others of still less importance Gospels or other portions. Since the Bible Society began work in India seventeen and a half million copies of the Scriptures have been issued in the India languages, and recently, in one year alone, over one million copies have been sold in India, Burma and Ceylon.

The India Census. Taking the census of the whole of India, in one night in March, every ten years, is the triumphant result of complete organization. Missionaries frequently volunteer to help. I helped, and I can vouchsafe the correctness of the count. The whole total of population March 11, 1911, in round numbers, was 315 millions. The Christian population is divided into 200,000 Europeans, 101,000 Anglo-Indians, and 3,574,000 Indian Christians, the total Christian population being 3,876,000.

Counted by Religions. In the last ten years the Parsees increased to 100,000, a gain of six per cent. This may be counted as the result of a healthy birthrate, as the Parsees neither make converts nor lose any, relatively speaking. The increase of the whole population of India was seven per cent. With this we may compare the ten-year increase of other religions: Hindoos now number 217½ millions, an increase of 5 per cent; Mahomedans now number

66½ millions, an increase of 7 per cent; Buddhists now number 10¾ millions, an increase of 13 per cent; Animistics now number 10¼ millions, an increase of 20 per cent; Christians now number 3¾ millions, an increase of 33 per cent.

Growth of Native Church. From the above it is clear that the church is a growing institution in India. The working force is as follows:

Nationality	Ordained Men	Unordained Men	Women	Total
Foreign,	1,443	634	3,124	5,100
Indian,	1,665	26,655	10,138	39,000

The unordained foreign workers are small in number as compared to the unordained Indian workers. But any one with a bit of a vision of the future can see that in time many of these will be ordained, and the relative proportion of foreign leadership grow less and less. This is the plan. To show this proportion, as it grows, I give another little table:

Year	Ordained Indians	Ordained Foreigners
1851,	21	339
1881,	495	658
1911,	1,665	1,443

Not only does the church grow in numbers, but it is growing in the grace of giving. It would be a serious mistake on the part of missionaries to raise up a church over there, and not teach them to give "as the Lord has prospered them." What a blunder it would be to tell them they are poor, that they had better hold onto all they can get, that a man's first duty is to care for his own! As if humanity

all the world around were not already overanxious to care only for themselves! To show what some of the older and larger missions are doing, I select from a list of 136 missionary societies, as given in the "Year Book of Missions in India, 1912," from which most of the figures of this chapter have been gathered:

Missionary Society.	Date of Beginning.	Self-supporting Churches.	Sunday-school Scholars.	Communicants.	Indian Offerings.
Church Missionary Society, .	1813	54	44,305	52.832	$ 71,400
American Board of Commissioners, ...	1813	113	22,071	14,824	15,000
American Baptist Mission, ..	1814	812	48,724	135,000	112,875
Society— Propagation— Gospel, ...	1814	28	32,562	40,000	25,000
London Missionary Society,	1817	30	22,000	13,748	16,125
United Presbyterian, ...	1855	33	7,320	27,357	16,000
Methodist Episcopal, ...	1856	29	156,560	127,070	104,000

The average offerings of the Christians represented in these 136 Protestant Missionary Societies is just a little above one dollar for the year 1911.

How Famine Comes. The masses are miserably poor. From the poor people the bulk of Christians are gathered, though not all. These people entering into the church, having been accustomed to give for their non-Christian religions, ought to transfer their affections and their gifts. There are people at home surrounded with plenty, who do not give as much to the glory of God. May God be merciful to them, and—and—but, how does a famine come? The density of the population, together with the exceeding poverty of the people, may be the cause why so many live from hand to mouth. A farmer

has a little farm. He employs usually two or three helpers. These depend on him. He pays them what we call starvation wages. But he lends them money, and helps them along in times of special need. They are in debt to him. They can pay off a debt very slowly on such wages, and do well to keep it from increasing. Often the farmer is cunning, and adds up a phenomenal interest. The time for the rains has come, but the rains hold off. From day to day the price of all foodstuffs creeps slowly up. The employer tells his men that no one knows what the times mean, that he will have to look out for himself and family, and that he can neither lend money nor give work. That man begins to feel the pinch of the coming famine inside of a week. If the rains then come, everything is at once normal again, but if not, then oft is the cry repeated, "God be merciful!"

When the Pressure Comes. Some time ago a mistaken notion got out concerning the desire of the government in regard to the Christian people living in a native state. The under-police had been instructed to find out the number of converts. They understood the state wished to be rid of them, and when they made calls in the villages, for inquiry, they suited their actions to their understanding. In one village they lined them up—twelve men guilty of having become Christians. After threatening and persuading and using every possible means known to a man of his standing, the under-police succeded in disheartening nine of the twelve. But three would not yield. "Do you disregard government? Do you mean to say you are

better than your fathers? You are fools for changing your religion. I will give you till morning to make the final decision." So saying he dismissed them all. In the morning he had them all before him again. The three remained firm. They said very meekly that if they were fools for changing once, they would be fools to change again, and so, begging pardon, they would remain Christians. The police looked perplexed for a moment, then said, "You three men have got some religion. Those nine idiots yonder never had any," and dismissed the crowd.

The Forest Tribe of Bhils. In our India work, at the north end of it, we are making special effort to reach the Bhils, and they are responding to our efforts. These people have long been called a thief class, and subordinate officers gave them full credit of a bad name. Some of them are crooked, indeed, while others are as good as their better-class neighbors. Among these we have found willing hearers of the Word, and they bid fair not to come short of our hopes for them. A couple of years ago I went to a village, near where I live, where some were said to be desirous of becoming Christians. We talked and sang and read and prayed together. I came again. A teacher was placed among them, and in due time a day was set for their baptism. The day came, but the men did not appear. Noon passed, evening came, there was no news from the men. We had gone to bed, when we heard a sound of singing way down the road, singing of a Christian hymn, and we were glad, for so often a song in the night has been a drunken, smut-

ty song as the singers went reeling by. These came in, and were our applicants for baptism. They said they were hindered, that their employers, on learning that they were to become Christian that day, put them to specially hard work, and kept them at it all day, and late in the night had told them to go home and eat and go to bed. But they came to seek baptism, asking if they could be received thus late in the night. Brethren were soon aroused, a meeting held, and the men, after further instruction and prayer, were buried with Christ in baptism. The number was about six, and they went on their way rejoicing. When I laid my head on the pillow again the clock struck twelve.

A Door Wide Open to Us. In the field of our work in India we have every opportunity to make good. We need faith, and tact, and strength, and a dogged determination to stick to it. The work is before us. It can be done. The field is about the same size as our Brethren occupy, or are supposed to occupy, in China. There are about a million souls. About a hundred thousand of these have something of an education. Some of them are splendid friends, with a good education. But the other ninety per cent! They are a constant challenge to our beneficence, to our great-heartedness, to our willingness to follow our Master. Our force of thirty missionaries ought to become fifty within five years. Our fifty-three mission schools with 950 children ought to run up to 500 schools with 10,000 children. And what would these be among so many? There are 3,000 towns and villages, of which Ankleshwer, Bulsar, Chickli, Dharampor, Nandod,

Naosari are the largest. We must help them to build churches. We must train teachers. Among these the future preachers will be found. The Bible School is now in session at Bulsar. Judging by past experience, the buildings will be too small before very long. We now publish a paper. We need a press. Physicians are under appointment for India. We need a hospital and dispensaries. Great opportunities are before us, and we are wise if we act before it is too late.

A Different Question. In the south part of our field are a people, thousands of whom, some twenty-five years ago, were Christians. They had become Roman Catholics, but the priestcraft was too much for them. The whole company withdrew and decided to call themselves New Hindoos. They would not remain Catholic. They could not well become Hindoo again. What should they do? Here are sheep without a shepherd. These ought to be won.

Congenial Neighbors. Not every one favors the missionary, of course, but many friends are available in India. Not long ago in one of our stations there was a quarrel between two Christians. When a settlement was attempted, one became submissive, the other defiant. The other one went to the Mahomedan priest and asked to be made a Mahomedan. To us he said he would show what he could do. This would be his revenge. It was painful to contemplate. But the Mahomedan priest after a week turned him out, saying he was Christian and not Mahomedan. And when the priest met us, he said he had learned upon inquiry the nature of the case, and they did not want any of our riffraff, as

they had enough of their own. Another time a Mahomedan neighbor offered to help build a church, when we would build in his town.

Standing by the Book. On one occasion I met a Mahomedan walking towards town in the evening as I was going the other way. I asked where he was going. Noticing the apparent embarrassment in his answer, that he was taking his family to see the show, I asked him if his book sanctioned going to shows. He smiled as he admitted: "No, sahib, our book says we ought not to go to such places, just like your Book. But the difference is here: you obey the teachings of your Book, and we disregard ours. That's the difference."

Before the Cock Crows. A high-caste brother was put out of the caste as soon as he was baptized. He expected that. In about a year I went with him to the home of Pandita Ramabai, and there he found a good Christian wife. They are not young any more, but every morning, before day, that man gets up and, with lantern and hymn-book and Testament and a piece of matting, goes to the houses of his neighbors, spreads out his carpet on the ground, sits down and sings a hymn or reads a text, and then for five or six minutes gives the explanation loud enough for all within to hear. He says that when the people awake it is good that their first thought be of the Master, and his love to us.

Faith and Works. In the year 1911 to our church of 900 members 300 were added. Last year were added 315 more. At the conference some thirty of the Indian Brethren promised to give a tenth of their income, however scanty, to the work of the

Lord. And they did it gladly. The conference collection went up to over 900 rupees. Last year it was more than 1,000 rupees. A rupee means three to four days' wages. The Ankleshwer church supports one of her number in the field. The District Conference Mission Board has now in its employ five or six workers in the field beyond the border line. An English gentleman, visiting us several years ago, a civil engineer, began giving $5 a month toward the work, and has kept it up ever since.

We Believe in Our Work. We certainly do believe in our work. We think we are doing just what God would have us do. And we are happy in the work. Sometimes there are discouraging features, but this is no new experience to humanity. We believe the great first work of the church is to get the Gospel into all lands. We believe that a non-missionary congregation is out of order, and if any out-of-order congregation needs to be visited by a committee, the nonmissionary church needs that visit. Such a committee should not proceed to try cases, but to show them something better. A holy and sane missionary enthusiasm—this is something better. The day is near at hand, I think, when the largest congregations of the Brethren will not be found in America, but on the Mission Field. What an opportunity he misses who takes no part or lot in this matter! Brother, are you of the sort that fails to see an opportunity? I'm sorry for you.

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QUESTIONS

1. What does British rule mean in India?
2. What is meant by the awakening spirit?
3. What is the position of women in India?
4. How general is education in India?
5. Is it in harmony with the highest Christ-life to remove every possible temptation from others who might yield?
6. Is success computed in largeness of numbers or the rate of increase?
7. What is the mission plan for the Indian Christian worker?
8. Tell what you can about the Bhil people.
9. What evidence have we that the Indian Christians are in earnest?
10. Ought a man with a good income give less than $5 a month as his share in the great first work of the church? If he say he loves the Lord and his church, and gives nothing, can it be said of him that he shows his faith by his works?
11. What part have you and your congregation in the work now being carried on in India? In your own heart, don't you wish it were more?

SUGGESTED BOOKS FOR ADDITIONAL READING

"India Awakening," by Sherwood Eddy. Missionary Education Movement, 50c.

"Year-Book of Missions in India," 1912. Christian Literature Society, $1.25.

"India a Problem," by W. B. Stover. Brethren Pub. House, $1.

"The Christian Conquest of India," by Thoburn. Missionary Education Move, 50c.

"The Awakening of India," Ramsay Macdonald, M. P. Hodder & Stoughton, 1s.

"The Kingdom of India," by Chamberlain, $1.50.

CHAPTER VIII

Other Opportune Fields

I. South America. We are Americans. South America comes closer home to us in some ways than other fields afar. The whole continent is Roman Catholic. Not in the best sense is it so, but in the poorest sense. Vital religion is scarce among the people. The one person whom the people do not trust is the priest. A good brother writing me from Argentina says: "In public they are often shunned. A great majority of the traveling public refuse to eat at a table or share a seat in a car with the men of the 'black robe.'" The Church of Rome has had ample opportunity, and the demonstration is clear.

Argentine Republic, away to the south, has a climate like our own, and is pushing right to the front in energy and thrift. Many Europeans have gone there, and for commerce it outranks Japan. These are crisis days for the republic. A new nation is shaping up. Argentina is about half the size of the United States. Its population is not much larger than that of Illinois, and 50 per cent of its people are illiterate. Buenos Aires is the chief city, about the size of Philadelphia. It is the largest city in South America. It has forty Catholic churches, and ten Protestant churches, while Philadelphia has ninety Catholic and 690 Protestant churches. There

is need for mission work in Philadelphia. How much greater need in Buenos Aires, and the whole of the republic!

Brazil follows after Argentina in its business push, and is larger than all Europe. It furnishes about four-fifths of the world's supply of coffee, and has its own characteristics, making it distinct from other South American republics. Mission work in Brazil is frightfully inadequate. Algot Lange, "who has spent months in exploring the Amazon basin, says there are 373 tribes practically untouched by mission effort, and speaking a variety of different languages. Eighty-five per cent of the population is illiterate, as compared to our most illiterate State, Louisiana, where is 38 per cent illiteracy. Brazil has 2 per cent of her children in school. Japan has 12 per cent in school. Brazil is the only South American state that has any declaration of religious freedom in its constitution.

Chile is ranked third in aggressive enterprise, by Robert Speer. In Chile the priests are a better class of people than elsewhere. The people as a whole are greatly given to drink, which is their besetting sin. These three republics are the most important countries of South America. The great need for mission work on the part of evangelical Christians is seen everywhere. Large numbers of Englishmen, Germans, and Italians emigrate to South America, and these want something better than what they find there. More than that, it will be much wiser for us to labor for the uplift of 50,000,000 people now than to wait till they are 150,-

000,000 and then have our children undertake the task but harder grown.

II. Russia. As South America is a great field made needy by the inefficiency of the Roman Church, so Russia is a great field made needy by the inefficiency of the Greek Church. The Russian people are religiously inclined. The excessive demands made by the Greek Church serve only to increase the number of those who determine to find something better. Many sects spring up. These dissenters are honest folk, sheep without a shepherd. The "Pilgrims" forsook their homes, the "non-prayers" denied all outward prayer, the "silent" refused to speak even under torture, the "Khlisties" mortified their flesh, the "Molokani" refuse to eat pork, the "Doukhobors" are nonresistant to the extreme, the "Stundists" mistook a peasant for the Messiah, the "Gospel Christians" appeal to the Word alone. Tolstoi and Ilminsky have their followers. Two men felt they were called to preach. They heard of each other and made inquiry. The one asked the other if he had really had a vision, and received an affirmative reply, whereupon he said, "In that case I will follow your teaching." This so impressed the other that he said, "You have proven to me that you have been with the Christ; therefore I shall follow your leadership." Religious liberty is granted, but not as in a Protestant country. A Protestant is not allowed to hold public preaching, except by special permission. To all appearances the door for mission work is decidedly closed, but it will open some day, when it will be good to be there. Pastor Fetler and others

of the Baptist Church are doing splendid work now. As in South America, so in Russia, very much more quickly than in heathen countries praiseworthy mission work will become self-supporting.

Professor Ilminsky. Writing to the Moslem World for January, 1911, Mrs. Bobrovnikoff says: "In the eighteenth century the Russian Government began again to baptize the aboriginal heathen tribes, but as there were no missionaries able to work amongst them with spiritual weapons, the Russian Government offered as rewards for baptism different spiritual benefits; for instance, those who accepted baptism were liberated from paying rents and taxes, were released from punishments, etc. The result was that the greater part of the heathen population accepted baptism, but they became Christian in name only, and very soon began to fall away into Islam." This reference is to conditions in Eastern Russia. There was an increasing tendency among the simple tribes to become Moslem, until in the latter half of the nineteenth century Prof. Ilminsky began the fight with spiritual weapons. He translated sacred books into the language of the common people, and opened schools for the children of those who had been made Christians. The boys in his schools became teachers, some became priests, and practically all caught a new idea of life. In all villages where the "System of Ilminsky" had been introduced, there was not only no more inclination to Mahomedanism, but a real experience of Christian life manifest among the people. Russia is greater in size than the rest of Europe. It is a diversified group of nationalities, and

not one people. The Greek Church numbers eighty-seven millions, Old Believers two millions, Roman Catholics eleven and one-half millions (principally in Poland), Lutherans three and one-half millions (principally in the Baltic Provinces), Armenians one million, Reformed eighty-five thousand, Mennonites sixty-six thousand, Baptists thirty-eight thousand, Church of England four thousand, Jews five millions, and the Mahomedans upwards of fourteen millions. If this is not a great mission field, then I cannot discern what it takes to constitute a great mission field. Closed doors and great hindrances are often the most significant indications inviting great faith to lay hold and enter into a great work.

III. Africa. We may consider the continent of Africa in three divisions: the Christian in the south, the Mahomedan in the north, and the heathen in the center. In **South Africa** are Christian people and Christian government, Christian churches and Christian schools, and the Christian Lord's Day ever manifest, so that one feels not far removed from the homeland. There is the utmost freedom of conscience. Hindoo and Mahomedan traders are there, as well as heathen, from the center of Africa in large numbers. Every one is free to propagate his religion, if he cares to do so. In **North Africa** it is different. Here the influence is strong for Mahomed. Christians mingle freely with non-Christians, but the tension in religious matters is always tightly drawn. Christian preachers have a healthy fear of preaching on the streets. The Copts exist, but have not the same rights with Mahomed-

ans. Missionaries are pressing the claims of the Truth, and, with the Nile Mission Press at Cairo, are doing a great deal more than gets reported. In **Central Africa** the heathen tribes live. To gain these the Mahomedan and the Christian are both laboring. The missionaries of Christ's Gospel realize the great need of giving them the Light now. There is much to hinder. The emissaries of Mahomed have much in their favor. The climate, the natural lust, the appeal to force, and the general indifference, are not hindrances to the Moslem propaganda. Vast numbers have become Mahomedan already. Others will do so. They cannot but yield to the inevitable, if the emissary of Mahomed gets onto the field before the missionary of Christ. It is a race between the crescent and the cross. Which shall it be, Mahomed or Christ? It is the battle of Gettysburg being fought over again to determine whether a nation of blacks shall have the freedom of Christ or the slavery of Mahomed as their portion forever. The Valley of Death is there. The Devil's Den is there. But it is not a three days' fight to the victory. It will continue for many years. It cannot be described by any figure of speech, for it is a real conflict, one of standards, one of morals. Mahomedanism is slavery. A hundred years ago Livingstone was born. When such a man has set the pace, can our age do less than follow?

Hail spirit blessed of David Livingstone,
Our good men all rejoice because of thee,
As Africa that prosperous is to be
Awakens now. Her kingdoms every one
Are looking up, are steadily marching on

Vyara Bungalow (back view), India.

Vali Bungalow, India.

Vada Bungalow (back view), India.

Ahwa Bungalow, India.

Toward righteousness. The sands of time have run
When men are slaves, and slaves burnt black with sun
Are counted soulless. Hope is born at dawn,
Yet true from false unaided knows not how
To choose. As Jesus said, "Lest worse to thee
Should come, Go sin no more," so even we
Must act. That other deadening slavery now
May God blot out, which doth enshroud the whole,
Mahomed's creed, the slavery of the soul.

QUESTIONS

1. Why does South America specially appeal to Americans?

2. Have you ever thought of the possibilities of Argentina? How does it compare in climate, size and population with parts of our country?

3. Contrast Brazil and Chile in whatever ways you can. In what points would you say they are similar?

4. What points of similarity between Russia and South America?

5. Contrast between Tolstoi and Ilminsky. What did Ilminsky do?

6. How do you think of Africa, as a religious battlefield?

7. Contrast conditions in Egypt and Tripoli with those in United South Africa.

8. What special condition in Africa makes the problem so urgent NOW?

9. Why is it easier for Moslem advance than for Christian?

10. Make a list of other unmentioned great world opportunities for mission work, and compare with the opportunity of these three. Now, brother, what have you done to help advance the Light in any one of them?

SUGGESTED BOOKS FOR ADDITIONAL READING

"South American Problems," by Speer. Student Volunteer Movement, 50c.

"Protestant Missions in South America," by Beach. Student Volunteer Movement, 35c.

"Religious Liberty in South America," by John Lee, 60c.

"South America," by Neely, 60c.

"Africa Waiting," by Thornton. Student Volunteer Movement, 50c.

"The Wonderful Story of Uganda," by J. D. Mullins. Church Missionary Society.

"Daybreak in the Dark Continent," by Naylor, 50c.

"The Fetish Folk of West Africa," by Milligan, $1.50.

"Russia as It Really Is," by Paul Joubert. Eveleigh Nash, London.

"With the Russian Pilgrims to Jerusalem," by Steven Graham. MacMillan.

CHAPTER IX

The Need of the City

Wonderful Growth. The phenomenal growth of cities is not alone an American proposition, nor is it confined to the present time. The movement toward the city is universal. This is true in London, Paris, Rome, Jerusalem, Bombay, Calcutta, Hongkong, and Melbourne, as well as in New York, Chicago, San Francisco and scores of other American cities. However, the growth of the modern American city is more rapid and more cosmopolitan than that of any other city at any other time. The present size of our cities is almost beyond the point of believing. There are more people in the city of New York than in all the rest of the State. And the tenement dwellers (others not counted) are more in number than the combined population of Maine, New Hampshire, Vermont, and Connecticut. The population of Chicago is more than the combined population of North Dakota, Montana, Idaho, Wyoming, Nevada, Utah, Arizona, and New Mexico. Besides, there is added to Chicago every year enough people to make a city like Joliet or Cedar Rapids, and to New York enough more to make another Altoona or Canton. Jonah knew Nineveh to be a tremendously big city and he was afraid to begin mission work there, but when he took cour-

age and went to work he found the Lord working with him, and there was a great victory. Peter found Babylon a great sphere for his missionary activities, and Paul's spirit was not satisfied till he could preach in Rome.

Mistaken Reasons for Crowding into Cities. In the honest endeavor to answer the question why people seek the city, many reasons have been assigned, some of them surprisingly aside the mark. For example, it has been said that people are crowded off the farm. It has been said that since "the world cannot eat three or four times as much simply to oblige the farmers, a large proportion of them are compelled to abandon agriculture, and are forced into the towns and cities." This may sound well to those who are accustomed to dealing with theories in city offices, but to the farmer who would like to get a man to work for him, and cannot find one, it is different. From Pennsylvania to Iowa I have been much associated with farmers of the best class. They well know that the prices of farm produce are much in advance of what they used to be, and they are paying proportionately higher wages for farm help. Yet help is not available. The many unoccupied farms in New York and the New England States, also the high prices prevailing with respect to all farm products, argue against the suggestion that people are crowded off the farm.

The Real Reasons for Going to the City. Workers on the farms have become workers in the shops. Instead of using farm machinery and being paid $25 per month, they become makers of the machinery on a wage of $45 per month. Many of these

shopmen will tell you they would rather be on the farm, that farm life is freer, that they always set a better table there, that they and their children were more healthy there, and that in the end of the year they had just as much money saved as they have now. In the city the young folks get into the high schools, and presently find themselves in positions as shorthand writers and bookkeepers, perhaps earning a better wage than the father does. In the city there is a greater chance for speculation, and with the probable increase in property values every one has a vague hope of becoming better off than he could be in the country. There is always more life, always something doing, always somewhere to go. The evenings are free, and one may go to church or theater near at hand. Besides, the greatest preachers are in the city, and the political leaders of the nation may be heard there. If one aspires to be anything else than what he is, or what his fathers have been before him, there is chance for more rapid advancement. And every one knows that farm work is hard work. Thus thinking, many a country-born lad is drawn to the city. A short time ago I met a young Indiana man whose line of thought which brought him to the city had tallied exactly with the above. And now he is longing for his country home again. It reminds me of a remark I once heard while walking by the side of a road during the monsoon season in India. The brother said: "Sahib, whichever side of the road you're on, the other side is better."

Extremes of City Life. There are doubtless greater opportunities in nearly every avenue of life in

the city. There is greater rivalry, keener competition, more brilliant success and more bitter failure. There are the greatest wealth and the greatest poverty, the greatest gifts for charity and the church, and the greatest greed and covetousness and rascality, the greatest saints and the greatest sinners. The big city brings all the world together and squeezes out whatever is in a man. It becomes a survival of the fittest. Strong men of the country do well in going to the city. This is just as true of a strong, whole-hearted mission worker as of any one else. A leader of men will always do well where men are in abundance. But if one is not a sturdy Christian he would do far better to remain in his country home. The average man will average higher if he stay out of the great city.

Great Cities an Evil. Hon. James Bryce, the recent ambassador to the United States from England, said that he had come to regard great cities an evil; that it were better for the people to build smaller towns in larger number than to dwell in so few great cities. When we consider the crowded tenements, the sweatshops, the openness of sin, unwholesome living conditions, the constant hurry and constant noise, unsanitary surroundings and unmoral atmosphere prevailing everywhere, we are convinced that the modern American city makes the narrow way narrower and the broad way broader still. The saloon is being rapidly banished from the country and smaller towns, but the large cities hold on tight. The saloon is the root of worse evil. Dean Sumner, associated with the Vice-Commission of Chicago, says there are no fewer than 5,000 pro-

fessionally bad women in that city. Fallen women in Chicago alone yield to the men who run the infamous business sixteen million dollars annual profit. Take a paper and pencil, if you please, and figure up how many men this involves. A physician of experience tells me that no fewer than 40 per cent of the country-born young men, studying for his profession, either have or have had the filthy disease that means immoral relationship. The rate per cent is yet higher among city-born men. What depths of sin, what loathsome disease, what doubly-dealt death-sentences the vast army of conscienceless men must know who pay the bills! It seems to me the men are the more to blame. If the men were clean and strong in morals bad women would go out of business. The trouble lies with boys who cannot say NO. We must labor for higher morals of the masses of men, if we would get at the root of the matter.

Pitiful Conditions for Children. That person is abnormal who does not love children. It is the plan of God that people should marry and be parents. In many a high city home no child is found, no child is wanted. The demands of society are too exacting. In many other homes, where children are welcome, they have no playground but the street or back yard. And neither street nor back yard is conducive to good morals. There is no chance for contact with nature, there is none of the rugged hardihood produced by the great outdoors. Of thirty-five applicants for the Joseph Medill School, in Chicago, it is said nineteen had not seen Lake Michigan, and thirty had never been in a

woods. The schools are almost always so crowded that only the most heroic action on the part of the city superintendent can relieve the situation. In Philadelphia Prof. Brumbaugh, during the first few years of his superintendency, added twenty-six new buildings and enlarged some 150 others. In this year's report he says there is yet crowding. He also recommends that one year in seven be given the teacher for travel and study, thus affording much-needed rest and change from the confinement of the schoolroom and the city. But the pupil keeps right on, jaded, worn, anxious, gaining mentally and losing physically. I do not discount the patient labors of the teacher. I have many friends who dwell within city limits. Men and women are combining their heroic efforts to correct existing evils. But the city can scarcely produce what the child requires.

The Price of Success. Perhaps no one will read this book but can, in a moment, recall the name of some one who won out financially, who made a great success as men count success, who acquired great wealth, but whose children were a failure. Given a life of ease, with nothing to care for but one's own increasing wants (mostly imaginary wants at that), without the experience of wholesome self-denial, and nine of ten children will make a failure. He pays too dearly for success whose children, creatures of his own training, whom he cannot trust, have learned to disregard him and to dislike his church.

The City Dependent. The city is non-productive. The best it can do is to collect material from with-

out and change it from raw to a finished product. Cattle and hogs, iron and logs, wheat and corn are brought to the city that it may have something to do, that it may have something to live on. But more raw material than these the city demands from without. The greater demand is for men and women. It is scarcely credible that 84 per cent of Chicago's preachers come from the country, 82 per cent of its doctors, 78 per cent of its bankers and merchants. The city has a weakening influence which must be made good from the country. In three generations nearly all the virility would be gone were the influx from the country stopped meanwhile. On a careful investigation it was found some years ago that there was not one person in London whose grandfathers and great-grandfathers were city born.

Foreign Immigration. Of all countries in the world, the poor man in other countries looks upon America as an earthly paradise, where money is gotten rapidly and every one becomes independent. The stream of immigrants into this country is phenomenal, reaching now more than a million every year. And we ought to welcome them. We are all children of immigrants, some of us perhaps a few generations farther removed. Our ancestors came seeking religious freedom and homes. The thought of the present immigrant is chiefly to get a home. A large percentage of them is Catholic, wholly prejudiced on religious matters, but yet open to the truth as they never would have been in the old country. The growth of the Roman Catholic Church in this country is materially aided by this stream of immigrants. If the Catholics had held their own

in America they would number 50,000,000 today. Yet they by no means all remain Catholics. Some become Protestants, and others give up religion altogether. The priests, recognizing this, do all they can to hold them. The present plan of attack by the Roman Catholic Church is therefore on the city first, and then the country. In many districts of our large cities none other than Catholic churches are to be found. Here, unfortunately, too many saloons and the paucity of Bibles tell the same story. We ought not to fear Catholic activity. We ought to excel that activity. They are our fellow-countrymen, and can be won to higher truth, as indeed many have been.

Attendant Poverty. Coming from the country of their childhood into this great land, the immigrant usually brings with him what clothes he can wear, and a sturdy determination to get on in the world. They crowd together in tenements, often several families into one room. They come to our cities rather than to our rural districts. All goes well till, for some cause or other, the man is thrown out of employment. In the country the poorest home has at least a garden and a henhouse. In the city poverty is helpless indeed. When the immigrant left the old country, he determined to fight his way up. Now he is confronted by poverty, discontent and no-religion, these three, and the greatest of them is no-religion. He finds himself in the hotbed of anarchy, and some passing bird of evil needs but to drop the seed. It will quickly grow, and that without planting. Men trained in such schools are the ones who make attacks on the heads of our govern-

ment. Their wives and children are the first to suffer. Now if we would be missionaries, right into those most wretched homes our sisters can safely go on mercy bent.

The Imperative Need. I waive the political situation. I am thinking of the religious side of the question. The foreign population gets strong religious impressions here, and in time writes home, or perhaps goes home and tells all about it. Has the church been awake to her opportunity? Has she brought to bear upon the stranger within her gates the happy realization that our American homes are the best, our love for the Bible is the truest, and our Protestant Christian lives are the most lovable? If not, has the church kept pace with the world? Has the church done her duty? Our cities are full of foreigners who come and go among us. There are 4,000 Chinamen in Chicago. These reëcho in the old country the religious teaching they get here. The religious life of our cities shapes the life of our whole land. And the religious life of America very materially shapes the destiny of the world. The best proof of this is the fact that hundreds of men and women, Chinese students, the pick of that land, are now here in our cities and colleges, to learn of us how we do. Their impression will be good or ill, and that impression will abide with them. There is no chill quite so chilling as that which comes to a missionary when a native arises in an Oriental congregation and says he has been to Christian lands, and has seen the evil, the pride, the display, the covetousness, the sin. It may be that he who cannot go to the foreign field, but who stays at home

and labors faithfully and diligently for the greatest good of the greatest number, even enthusiastically for the foreigner within our gates, will do as much or more than some of us who go.

Foreign Missions at Home. Our great cities have become virtually the greatest of foreign mission fields. Four out of every five you meet in Chicago are foreign-born. Think of the vastness of the proposition, only in Chicago: Four thousand Chinese, 4,000 Croatians, 4,000 Lithuanians, 4,000 Roumanians, 4,000 Hungarians, 6,000 Russians, 30,000 Dutch, 30,000 French, 40,000 negroes, 50,000 Swedes, 50,000 Norwegians, 50,000 Danes, 100,000 Italians, 100,000 Bohemians, 110,000 Poles, 240,000 Jews, 600,000 Germans, and many others. The Jews doubtless are counted with their nationalities. Germans and Scandinavians make the best possible Americans, but what a mixture of nationalities, all destined to become American citizens! What is to be the religious life of these mixed multitudes?

A Burning Fact. All over the land, whether we wish it or not, many of our people migrate from one point to another. Some go West and remain, while some come back. Others go to the cities. We must see to it that these are not lost to the Lord. I am credibly informed that there is one city at least, a city in Ohio, among whose population there are 5,000 people whose ancestry were members of our Brethren Church. We have in that city a congregation of 200 membership today. How this fact burns me! We owe to every town and city, to every part of the country where our people or their children are, a healthful, happy church home. This is

not missionary work. Reaching out and bringing in others—this is mission work. But to keep your own is one of the essential needs of common success. Not to do so, to lose on one hand as much as we gain on the other, is mighty poor business. Find the trouble if you can, and correct it. We must keep abreast of the situation by making greater effort in all the cities. Our methods of teaching must endure any test or we must change those methods. It seems to me this is the only view of the situation that is permissible.

QUESTIONS

1. Have you taken note of the growth of modern cities?
2. How do you account for the tendency cityward? Is it based on a true conception of conditions in general?
3. Is the modern city an evil? How do you support your answer? Where do houses of ill fame find their usual support?
4. What would you consider too high a price for success?
5. Illustrate the dependent nature of the city.
6. What relation does the foreign immigrant bear to the city?
7. When does poverty lead to vice and crime?
8. What is the greatest need of the city today?
9. What considerations appeal to you most, in favor of city mission work?
10. As one who has the spirit of missions, have you ever done anything to lessen the evil and increase the good in any city?

SUGGESTED BOOKS FOR ADDITIONAL READING

"The Burden of the City," by Horton. Revell Co., 35c.
"The Challenge of the City," Strong. Young People's Missionary Move. 50c.

"The Social Teaching of Jesus," by Matthews. Macmillan Co., $1.50.

"Religious Movements for Social Betterment," Strong, Baker & Taylor, 50c.

"The Peril and the Preservation of the Home," Riis. Jacobs & Co., $1.

"The Church's Opportunity in the City," Rainsford. Church Social Union, 10c.

"The People of Foreign Speech," by McLanahan, 50c.

"A New Conscience and an Ancient Evil," by Jane Addams, $1.

CHAPTER X

The Call to the Country

Our Country Experience. A large percentage of our people are country people. Our experience is larger in country than in city evangelization; and our past experience has been rather successful in country work. We know what is the pulse of the country on all questions that affect church life today. With few exceptions the best men of our colleges and our pulpits early learned to plow corn and plant potatoes and pull weeds. And today our largest and most liberal congregations are found in the country and country towns all over the land.

The Men of Today. We must not, either in thought or word, put any discount on the country life and the country people. The men who are doing the work today in many spheres of activity have been born and raised in the country or in country towns. In chapter IX I had occasion to mention how heavily Chicago is drawing on the country for leadership. Chicago is not an exception. The same is true of other cities in varied proportion. It is abundantly true of preachers that they grow in the open country. The American Board, with headquarters at Boston, is said to have sent out altogether 944 missionaries, of whom fourteen were

born in Boston, and except three all the others in country towns. Of our own force, of sixty foreign missionaries, I think all were born either in the country or in country towns. Of our ten college presidents all are the product of the farm. Of all our preachers on the ministerial list, as given in the Almanac, a very small percentage are other than farm product. They are happy that they had such bringing up. The farm and the field are more productive than the street and the alley, even in manhood.

Greater Chance for Character. It is no longer a question as to whether the country affords the very best opportunity for character building. There the birds and the trees and the animals become one's friends. The unfolding of plant life round about us instinctively leads to our own larger view of life. Hearing the little bird songs in the early morning arouses one's alertness to hear. Seeing little wild flowers all through the grasses in the woods and everywhere stimulates one's desire to see. The tender way in which the mother bird looks after her hungry little brood, and the careful way in which the father bird supplies the needs of the little mother—these and similar nature lessons create in us a tender thoughtfulness one for the other. It is the object lesson given by the open country, and the boy and girl who dwell there get the teaching without knowing that they are being taught. The boy has a bit of garden all his own, and the girl her nest of little chicks. The dog and the cat, the horses and the cows have names, and the chickens and the pigs are pets. There is developed an interest in life that has no connection whatever with the commer-

Jalalpor Bungalow, Surat, India.

Dahanu Bungalow, India.

Anklesvar (First) Bungalow, India.

Sisters' Bungalow, Anklesvar, India.

cial field. The hills and the rocks and the valleys and the streams all speak to the country lad of God, who is Maker of heaven and earth. How many in after years have borne testimony to the fact that they never seem nearer to God than when out somewhere in the wild mountain places where the rocks and the hills hold eternal vigil midst unsurpassable grandeur! Country boys and girls go wrong, too, unless they be amply fortified by proper teaching. Nature will not save anyone, but it strengthens one who is taught. Crime in the country is relatively small. In Philadelphia, for example, there are seven and a half times more crime than in the country districts surrounding. In Pittsburgh there are nine times more crime than in the rural districts of the State. In Iowa, for the past four years, closing June 30, 1912, there were committed to the penitentiary 1,425 persons, of whom but forty-six were from the country. In the same time 742 children were sent to reform schools, of whom but eight were from the country. Iowa has about a million people living in the open country, and a million four hundred thousand in cities and towns.

Greater Freedom of the Country. Those who go to the city in the hope that life will be easier do not find it so. There is greater freedom in the country, any way you take it. One learns independence there. The child wants a toy. In the city it is ordered from the store. In the country the father helps the boy to make it. And when it breaks the boy fixes it. The water supply the farmer understands, both what it is and where it comes from. The bread and the meat and the milk and the eggs

the farmer knows are good, being the product of home effort. If there is work to be done, the man in the country is up in the morning and after it. All the country gets up in the morning. When the man of the country wants to go somewhere, he arranges his work, asks permission of no one, and goes. In the city a business meeting of the church is nearly always held at night, while in the country a day is appointed and all come together on that day. I have attended missionary meetings in cities, both of our church and of other churches, in the day during weekdays, and they are usually thinly attended. The men can not get away from their work. But in the country I have seen as great week-day meetings with as much healthful missionary enthusiasm as one could want in any city on a Sunday. So I say there is more freedom, more independence, more leisure, more joy, and more religion among a given number of people in the country than in the city. There are from three to six times as many churches in a given population in the country as in the city. The birth rate is higher in the country; the death rate is higher in the city. And while I have as good friends in the city as in the country, I have long since been of the conviction that there is but one thing could make me willing to dwell in any city permanently, that is what took me to India, a conviction of my duty to God and to my fellow-men.

The Country Home. In the well-ordered Christian home in the country, there is the morning family worship. It is also true of well-ordered Christian homes in the city, but there is less hurry in

the country, and the percentage of homes having such worship is larger in the country. While I was in Michigan last winter a good brother told me that the teacher of the school had complimented him because his children were so generally well informed. I could easily see the reason. He had a good library, not many books, but well chosen, encyclopædias and a dictionary, mission books and school papers, to which the children had free access. He often helped them find what they required. The home had a bathroom and was heated from the furnace below. Other conveniences were telephone, rural delivery, and, out in the garage, an auto. The brother said he had not quite paid for all yet, but they were enjoying the benefits meanwhile. Among the books was a good stock of Bibles, and the church papers. The boys were looking forward to being farmers "like papa," and their happiness, so far as I could see, was complete. At the present time the country home is easily supplied with every needed convenience, and need lack nothing.

The Country Church. People seek community life. This natural tendency is one of the factors that lead men to the city. But if the country church will wake up and supply the need, as well it can, and as it well does in many a fortunate locality, the desire for the city is gone. In the open country a church is the center of attraction. To its meetings practically all will come. If all will not attend the regular meetings, then wisdom will have special meetings, to which all may be invited and to which they will come. Nothing wins like a missionary meeting, for that appeals to the unselfish

in a man, as well as brings information from a far country. Everybody appreciates good news from abroad. The congregation should be led to realize that they have a part in the greatest work in the world, and he who does not help carry on missions in every part of the earth is missing the chance of his life.

The House of Worship. The day of the four-square building for church purposes is about past. Not that we are too proud to worship in such buildings—not at all—but that we have outgrown them, like a boy outgrows his last year's pantaloons. We need houses of worship that are well adapted to Sunday-school and prayer meeting purposes, as well as to the regular and special meetings of the congregation. The country house at Sugar Grove, near Lima, Ohio, has fifteen Sunday-school rooms, besides the main audience room and a large basement. There is nothing extravagant or useless in the whole building. To be the center of a community the country church should have a good library. A second-hand encyclopædia, in good condition, can be purchased for $10 or $15 if the expense of a new one is too great. It will pay to have more in the library than merely what are called Sunday-school books. Encyclopædias, missionary books, histories, biographies—all are needed. The house of worship, as I have come to see the situation, wants neither to be the cheap building of fifty years ago, nor the cathedral of five hundred years ago, but a good, serviceable building, into which none need feel ashamed to invite a relative or visitor from

afar. And the preacher—but that is another question.

The Great Need. In spite of the fact that the country is well supplied with religious influences, that is true only locally. There are vast sections where the destitution is complete. In the great West, and in localities throughout the whole country, there is the greatest opportunity for the country church. Wyoming, for example, has 145,000 population, of whom but 22,000 profess Christianity at all. Oklahoma has forty growing towns with no religious activity within them. Illinois has forty little towns of 600 and under without any kind of Christian energy manifest. Colorado has greater needs. Of the sixty counties in the State, at least eighteen appear to be without adequate church work of any kind. For example, San Miguel with over 5,000 people in twelve places, has only three churches; Lake County has 13,000 people with four churches in the largest town; Trinidad, in Las Animas County, has 14,000 population and eleven churches and but four churches for the remaining 16,000 population; and in all Cheyenne County there is but one church.

Even in Ohio. Ohio, Indiana and Virginia have severally over 10,000 members of our Brethren Church. In what we call the Southern District of Ohio, a couple years ago it was reported that there were 1,750,000 souls. Of these 1,250,000 were outside the fold of any church whatever. That means five-sevenths of the population. That means that about 500,000 people in that District are members of some church, and that our membership represents

a hundredth of all the Christian population. We have sixty houses of worship and 120 preachers. A rough estimate would place our property values at not less than seven million dollars. I have the latest Agricultural Report. It says that in southern Ohio, in Highland, Fairfield, Butler, Jackson, and Clermont Counties, respectively, there are fifteen, fifteen, ten, ten, and eight deserted, torn-down, or unused churches. In Northwestern Ohio, Darke County alone has seventeen such churches. And Darke County put out in 1911 just 41,000 acres in wheat, 86,000 acres in corn, 39,000 acres in oats, and 16,000 acres in tobacco. Of a truth there is a great big mission field in beautiful Ohio. Much is being done. But, oh, how much more we ought to be doing!

A Land of Opportunities. In certain localities there are groups of native Indians. Eleven hundred Hindoos from India entered the port of Seattle last year. Syrian peddlers abound in some parts. Italian workmen on the railroads there are in thousands. Millions of colored people, mostly of religious turn of mind, are scattered all over the land like the Israelites were in Egypt. Shall our attitude be to these peoples one of helpfulness and guidance and strength, or shall we play the Egyptian and merely use them for all we can get out of them? This is a serious matter to religious people.

The Mountain People. In the Appalachian Mountains, extending clear south to Georgia, are found hundreds of thousands of hardy, simple mountain people, some of them without any opportunity for religious instruction, and others who have become

Methodists, Presbyterians, or Primitive Baptists. We have made very little effort among them. The Primitive Baptists are, apart from their inclination against foreign missions, very greatly like ourselves. That these plain mountain people afford us an opportune home mission field, perhaps without equal, I need only recall the fact that one of the leading members of this year's Standing Committee is the fruit of that sturdy tree.

Two Sisters in Virginia. A brother sends me a letter which makes interesting reading, showing, as it does, what effective work can be done by our sisters: "Two sisters, Nellie and Ellen, have been working among the mountain people . . . for three years almost constantly, and Nellie spent several months the summer before they took up regular work there. They teach in the public schools from five to six months in the winter and the rest of the time they devote entirely to mission work. They conduct two Sunday-schools that continue throughout the year, and a third one that closes during the winter months, as it is held in the grove. They also conduct prayer meetings. Two of these schools have been opened since they have been working in that field. At one place about ninety have been baptized since the school opened and at the other about fifteen have been baptized. The prospects in the section where they work are very good."

Winning by Wisdom. Nothing is clearer than the fact that you can not win in Christian work by passing a law and then laboring to enforce it. A rural Presbyterian church had this experience, as

told by the pastor: "One of the good old Scotch elders—they called him 'Uncle Dan,'—one of the dearest and best of men, put his arm around me one day—it was a way he had of greeting everybody—and he said, very seriously, the tears rolling down his cheeks, 'Our young people have got to dancing and they are being wooed away from God and the church. Not long ago our session passed a rule that there was to be no dancing by members of the church, but I fear there is going to be trouble when we come to enforce it.' I replied, 'Uncle Dan, it is impossible to shut off a stream entirely unless you give it some other outlet.' So I set to work, first, and organized an old-fashioned singing school. The idea is to have something that will afford a point of contact between the leader and the people. Out of the singing-school grew a strong chorus, a male quartette, a ladies' quartette, etc. Besides, it improved the singing in the church 100 per cent."

Special Days and Special Enterprise. The pastor continues: "We began at once to observe special days—a dozen or more. This kept our musicians busy. And the first thing we knew the young people, and many of the outsiders, as they were called, were taking part in these special services. They just couldn't keep out. Next we started what we called a gospel chorus, and went singing around from home to home. At first some were a little shy, but soon they were vying with each other to see who would secure the singers. The chorus went to the homes of the aged; it sang for the sick; it sang in the homes of those who never heard any other

music. . . Another enterprise which the Young Men's Bible Class has introduced and supported is a bureau of publicity. The boys invested in a small printing press. They, with the assistance of the pastor, do all the church printing and issue a local church paper. . . You are wondering what became of the dancing? Well, they forgot all about it. The pastor never mentioned dancing in the pulpit or to a single individual in private. It was simply starved out."

The Social Center. The country church ought to be the center of life for the whole community. A rural survey in Indiana, gotten out by the Presbyterian Board of Home Missions, has this to say about our way of working out the social problem: "In Marshall County the Brethren are holding their own in the country better than any other denomination, although they are theoretically opposed to many kinds of church socials. But in reality few churches furnish as much social life as do these. The Brethren make their church the center of their community life. Their visiting with each other in the churchyard, before and after service, their harvest festival, the social nature of their communion services, and their hospitality and democratic spirit, all go to show how admirably they have united their spiritual and social activities."

The Door Wide Open. The church in the open country, with a bit of a grove near by, and perhaps a running stream not far away, is a common fact among us. These churches have not generally realized their opportunity for usefulness. And sometimes they have an unfortunate feeling that they are

not quite up to the standard, and work according to their feelings. That feeling is often false, but if it be true, steps ought to be taken to change the cause of it without delay. A country church usually has the monopoly of the whole community, and is certainly asleep if it does not know the fact. Country folk prefer going to the church. They will give just as liberally as any one, if they are taught to do so. All depends on the leaders. But the door ought not to be locked six days and twenty-two hours every week. Any place looks desolate if doors and windows are always closed and the weeds are allowed to grow.

The Whole Congregation Acting Together. I believe in congregational effort. It is the normal way of creating congregational strength, not only in numbers but in spiritual life and activity. Splendid are the remarks of an active brother, who is pastor of a country congregation. He says: "I preached during the year four special missionary sermons, in which I discussed especially the opportunity of investing in missions and recommended the giving of at least a tenth. For a while I sent out by mail, to each family in which a member was living, chosen pamphlets on systematic giving. I expect to follow this method farther. Very seldom do we follow a missionary sermon with an offering the same day. I have been teaching that the Lord can't use money that is given grudgingly or is wished back after it is given. I never complain that the offerings are not larger, and never thank the audience for their 'liberal offering,' but try to impress that each one is responsible to the Lord as his stew-

ard, and the amount given to any particular cause should be determined by seeking his guidance. I do not know that this is best, but I am doing the best the Lord has shown me, and am trusting him for light as we proceed."

QUESTIONS

1. Have you ever stopped to think that we are a rural people?

2. What phases of country life factor largely in developing character?

3. If you dwell in the country, in what points is your home still below what it might be? Can you not remedy the trouble?

4. Would a stranger have felt at home last Sunday in your church, if one had come in? Did you meet him? Will he come again? If not, why not?

5. Have you compared the needy sections of your State District with those which are well churched? What are you doing for these?

6. Have you ever thought of the opportunity among the mountain people? Would it not be wise to do something more than think of it?

7. Ohio and Indiana were "way out West" a hundred years ago. What tremendous opportunity is there in the Great West of today?

8. Do you have a Sunday-school library or other library in your church?

9. What are you doing to make the church the center of the community?

10. If we are rural people, and the country is more accessible than the city, it does seem as if we ought to be doing something in the country, doesn't it? Is your congregation doing anything worth while?

SUGGESTED BOOKS FOR ADDITIONAL READING

"The Church in the Open Country," by Wilson. Missionary Education Movement, 50c.

"The Challenge of the Country," by Fiske. Association Press, 75c.

"Under Our Flag," by Guernsey. Revell. 30c, paper; cloth, 50c.

"The Southern Mountaineers," by Wilson. Presbyterian Home Missions, 50c.

"Chapters on Rural Progress," by Butterfield. University of Chicago Press, $1.

"The Day of the Country Church," by Ashenhurst. Funk & Wagnalls, $1.

"Missions in the Sunday-school," Hixon. Young People's Missionary Society of the Methodist Church, 35c.

"The Country Town," by Anderson. Baker Taylor Co., $1.

"The Country Church and the Rural Problem," by Butterfield. University of Chicago Press, $1.08.

CHAPTER XI

The Landlord and the Tenant

A Question of Ownership. If a carpenter have tools and material and make a box on his own time, the box belongs to him because he made it. If a tailor have the cloth and scissors and time, and make a suit of clothes, it belongs to him because he made it. If the cloth were mine I might pay him for his time and labor, in order to get possession. But until I give an equivalent it is his. God made the heavens and the earth, the stars and the sky and the sea. They are his because he made them. He made the rocks and the hills, the streams and the valleys, the farms and the fields, and they are his because he made them. We can by no law of logic evade this fact. They belong to him. He may have turned them over to us for our use; then the question of relationship between landlord and tenant arises. No thoughtful man will try to evade this fact.

The Right of Occupancy. Years ago I had occasion to consult an English official concerning the purchase of some land in India. I wanted to build a mission bungalow. He said I could not buy the land in India, but that in all transfers only the "right of occupancy" is given; that government owns the land. And I bought for the mission the

right of occupancy. Government has hit the nail on the head. We cannot own the land as much as it owns us. We do not hold the land as much as it holds us. We do not work the land nearly so hard as it works us. And when we buy or sell, there is an exchange of occupants, an exchange of tenants, that is about all. The land remains while we come and go.

An India Illustration. The people of India would say, "You cannot see me." And this is true. You cannot see me. You only think you do, but you don't. I am a spirit. I am invisible to the natural eye. You can see my material body, and I see yours. But you cannot see me and I cannot see you. The spirit which never dies is invisible, and this is the really I. God gives me a tenement house to live in, and this you see. I cannot keep it, for it belongs to him. He never told me how long I might use it. The time key he holds in his hand. I can use but not abuse; I can use but not keep; I can use but not destroy this house, for it belongs to him.

A Running Stream. In Maryland I had my attention called to a running stream, on which in a short distance four millers had built their mills. They all claimed the stream, but they could not do more than occupy. They could not keep it, they could not defile it, they could not destroy it. They had only the right to use it and let it go. The owner of the stream was God.

A Preacher Storekeeper. I met, a short time ago, a good brother who told me he had been for years both preacher and storekeeper, mostly storekeeper,

but now that his son was grown and married he thought best to make a change and become mostly preacher. I told him he was on the right track. He said he intended giving part of the store to his son on condition that he should pay for the other part from the earnings of the store. I suggested that he was on the right track. Then he continued, "Not that I want to get anything out of the boy. I want to see that he is able for the business. And I may some day turn it all back to him, but not now." That brother was really on the right track. Not to get something out of him, but to get something into him. That is the idea exactly. God deals with us in the same way. There is mission work needed on every hand. The demand grows more and more imperative. It seems to me this is God's plan. It is not that he would get something out of us, but to get his own great liberal nature into us; therefore he wants us to give, and give more, and then give more still. God is a great, liberal-hearted, loving Father, whose beneficence is amazing. The wealth of his liberality challenges our constant admiration. He wants us to become like himself. For this reason he would have us become good stewards; for this reason he holds the property; for this reason he rules the world, that we may become like himself, and he have fellowship with us. Then some day it is in his plan to open the storehouses of heaven to his children. But we must become like him. We give, not that he may get something out of us, but that he may get something into us. If he were after the gold, he could by the word of his mouth scoop out tons of it from the western

mountains, but it is not the gold he is after. He wants us to become like himself; he wants us to give of what we call our own, that we may become like himself. And when we become like him, we may hope to see him as he is. How utterly unlike him is a man who gives nothing at all, and whose only thought is to get more!

An India Worshiper. I have often seen a Hindoo give an offering to his idol and then worship. Once I was riding with a Hindoo friend in an oxcart into the country, when we passed a temple. He stopped the cart and asked me to wait a bit for him till he went and worshiped there. He put a small coin down before the idol, then worshiped. First the offering, then the worship. The offering is not worship, but is followed by the worship. I have seen a poor Hindoo come to this same temple, and not having a coin look for a rose. Seeing one, he plucked it, placed it before the idol, then worshiped. First the offering, then the worship. I have seen Hindoos, after the sacred bath in the River Ganges, not having anything to offer, plunge their two bare arms down into the water and take up a double handful of water and pour it out as an oblation before the rising sun. First the offering, then the worship. Nature teaches us this lesson, that a gift should accompany the worship. The Hindoo religion is a nature religion. It has no revelation from God, as we understand revelations. And if nature teaches us the lesson, shall we not learn it?

My Mt. Morris Farm. We will suppose a condition contrary to fact. Suppose I have a good little farm of 120 acres two miles north of Mt. Morris.

Franklin Grove, Ill., Church.—Old.

Franklin Grove, Ill., Church.—Remodeled.

Suppose a new red barn with silo, a good substantial cement-block house. Suppose everything complete. My tenant has done well, and has just gone West to buy a home of his own, so I am looking for another. A young man from Franklin County, Pa., comes to Mt. Morris, and asks me if I can direct him to any one who needs a farmer. I learn that the young man is a son of one of my old school-day chums. We sat together in the old canebrake schoolhouse. He died some years ago, and in memory of him and the love I have towards him, I tell the young man he may go onto my little farm, and get a start. I tell him the former tenant had been paying me $5 per acre cash rent, but I will not be hard on him; I will neither set the time nor the amount, only I will expect him to pay me what is right in due time. I want to see him get a start. And he goes to work. His success is easily apparent. His crops are good. His barn gets well filled. His cattle multiply. He has a comfortable bank account. Children come into the home, and he names one of the little fellows for me. I hope the boy will become a missionary. The father says they want it so. But he never says a word about paying me. I hint several times, but he somehow fails to take any hint. He frequently reminds me of my exceeding kindness to him. He says I have done more for him than his own father could have done. I rejoice, of course, but wonder why he never comes to the point. After four years, I tell him kindly that I have use for some money; that I am not starving, but I have visions of mission work to be done for which I require money. I ask him if

he is not able to make a payment. He hesitates a bit, and tells me he has not made up accounts, but if I can come next week, perhaps he can help me out. After a week and two days I go again to see him. I stay for dinner. We have a splendid dinner of chicken and sweet potatoes and gravy, with pie and cake and preserves, but nothing is said about money. Then I ask him for money. He says he unfortunately has gotten out of change, but, handing me a quarter of a dollar, asks me if that will do for the present! Brother, what would you do with him? I wanted to give him a start. I have made him all that he is. And now, deliberate ingratitude, insatiable covetousness, he gives me a quarter!

The Application. Perhaps I need not make the application. It is quite apparent. God owns all that we call ours. The fields and the cattle and the produce, the stock and the bank accounts, all are his. He has not said that he will demand certain specified cash payments according to law, but he has said that he wants his people to be happy and to give him according as he prospers them. And when there is a call for mission money, when the work of the Master in the homelands or in the foreign fields is such that money is very greatly needed, how many a good man puts his hand into his pocket, and gets a quarter for the offering, for the Lord, for the Owner of it all! Then he wonders where all the mission money goes to! And he reasons within himself, saying, "If everybody gave a quarter, this congregation of 200 would raise just $50. The missionaries ought to be glad for such a liberal collec-

tion." His wife and two children can not give a quarter. She gives a nickel, and the boys give each a penny, for he carries the bag. And on the way home the horses seem tired and the carriage seems old and the road seems long, so he decides to buy an auto.

The New Testament Plan. That our religion should be free is true. But that we should sit down and take all we can get from God, and insist that his ministers shall preach to us, and that their wives shall teach our children, while we do nothing but get all we can and keep all we get, giving nothing in return to him nor to any one else—this is the most selfish conception of a Christian's relation to God and his fellow-man that one can possibly imagine. It is emphatically wrong. The New Testament idea is rather that we are stewards; that we hold all as belonging to God, and that we give liberally for the glory of God of that which we call ours, of that which God entrusts to us. What we have is on trust. As we sow so shall we reap. Let us consider the teaching of 1 Cor. 16: 2. Look it up.

On the First Day of the Week. This is the Word, "On the first day of the week." Not once a month, not once a quarter, not twice a year, nor yet by occasional special collections. I think, in all sincerity, that we can do no better than to take an offering in the church every Sunday for the work of the Lord. Moreover, I think we ought to do it. Just a bit further; I think that we who are so careful to observe all the teachings of Scripture make a serious mistake when we fail to do so. The Scripture says,

"On the first day of the week." We may say whatever else we like. Our reason against it may be never more plausible, yet the Word still remains. Many of our churches have not had it so, I admit, but that argues against the usage of the churches rather than against the adoption of the plan clearly taught in this scripture. He who argues against the every-Sunday offering argues against the Scripture plan, no matter who he may be or how forceful his argument may be. I cannot avoid this conclusion.

Once and Be Done with It. Last summer a good brother told me he would rather give $100 and be done with it. I learned that he was giving that amount yearly in lump sum. But, while the $100 gift is all right, the other part of the suggestion is a bit doubtful. It must be that giving is not a joyful experience to him, but a bit of necessity. It has to be done, therefore do it and be done with it. That is like taking a dose of quinine. I have a fever. I know quinine will help me, and I measure out five grains. With water in one hand and the quinine in the other, I hesitate. Wife says, "Why don't you take it and be done with it?" I take it, and am done with it. Is your giving like taking a dose of quinine? Then something is the matter with you. I would rather a good deal that a brother give $2 every Sunday throughout the year and never get done with it than that he should give $100 all at once and be done with it. The former would be in harmony with the scriptural plan. His giving would soon seem small enough. He would often pray for its proper use. He would think of the

mission fields and pray for the work there. But he who gives $100 and is done with it too often fails utterly in these essentials. He may often think of his exceedingly liberal gift, and after six months it may seem as if given day before yesterday. Certainly give $100 or $1,000 or $10,000 if you can, but let the regular "first day of the week" offering be the first consideration.

Let Every One of You. I believe the envelope plan to be the best plan yet devised; the plan of giving a packet of small envelopes to every member of the congregation, and asking that one be returned every Sunday bearing the regular Sunday gift. In some parts of the country I have found that one family envelope is kept for all, and father deposits it when the time comes. When we cling close to the words, "Let every one of you," it does not work out that way. I think mother and the children should have as welcome a part in this matter as the father of the family. If every one has his packet of envelopes, and every one puts an envelope into the offering every Sunday, there will be an increased interest manifest which would be hard to produce otherwise. When the five-cent offering is proportionate and the $2 offering is proportionate, and both are regarded with the same kindly feeling, then all will come to realize the spiritual value of money. Moreover, all who give get an honest interest in the welfare of every worthy endeavor, such as is not possible to those who refuse to do so.

The Plan of the Parsee. I have often seen a Parsee in India sit down and mumble over his

morning prayers. While he is praying, mother and the children do the morning chores. When the prayers are done, the chores also are done. It is a saving of time. But we don't do it that way. When we have our family prayers we all take part. One reads the lesson, or we may read verse about. All together we sing a hymn, and we all kneel down to pray. Then one prays; perhaps there may be two prayers, and another is called on to lead the prayers next day. Sometimes I have used short sentence prayers, the family repeating the words after me. Thus the children early learn to pray. And then we all repeat the Lord's Prayer together. When we all pray, why should father do the giving for all? Why should not the wife and the children be allowed to have their natural place in the giving, as in the praying? A well-regulated congregation, working on this plan, will have more givers than members, and the children will look forward to the time when they can do more to help in the great work.

As the Lord Has Prospered. How much shall we give? To persons not having thought about it, this is the great question. And it ought to be a great question. Twenty-five cents into the offering when we are growing wealthy is not at all in proportion to our ability. It belittles the giver and belittles the cause. Clearly, the scripture teaches a proportion: "As the Lord has prospered you." It is a certain percentage. It is a certain part of the whole gain. Make it one rate or make it another, still it is by a system and a proportion. Some system is better than no system. And it is a sorry

fact that most of our giving is absolutely without any system whatever. It is a fact for us to be ashamed of, but it is a fact, nevertheless. Four out of five who read this will have to admit in their own hearts that their giving hitherto has been without any system whatever. Is that what you think God wants of you?

A Definite Proportion. In some sections of India where this matter has been carefully taught, the Christians have adopted the plan of giving a sixteenth, for the reason that there are sixteen annas in the rupee, and the rupee is the unit. It becomes a definite proportion easy of account. But a twentieth, given regularly and systematically, is very much better than giving without system, which usually means much less than a twentieth. There are those who definitely oppose giving the tenth because it savors of the law, but nine out of ten of the good brethren who oppose the idea of the tenth are quite in favor of a general tax system to raise the amount required. The taxation is pro rata, based on the amount of tax each pays to the State, and the present need. The only difference between that plan and giving at least a tenth is that the tax plan is likely to cost a good deal less than the tenth plan. In that light, the brother who argues against the tenth and upholds the tax system puts himself in a very awkward situation, to say the least. It seems to me the better plan would be to encourage the whole congregation to give liberally. Do it according to the envelope system. Get neat, businesslike envelopes. Let one keep the accounts. Then let those who seem to be under the law, and

who give less than the tax plan would call for, be taxed, but say nothing about tax to the others who have caught the spirit of liberality.

The Very Least and Lowest Rate. I cannot enter fully into the argument. That would take more space than is allowed me. But there is the washing of feet in the Old Testament; we have it in the New. There is the passover feast in the Old Testament; we have the love feast supper in the New. There is the unleavened bread in the Old Testament; we have the communion in the New. There is the Sabbath in the Old Testament; we have the Lord's Day in the New. Many of the teachings of the Gospels have been transplanted from the Old Testament to the New, with new conditions, new surroundings, and new intent. We have the giving of the tenth in the Old Testament. It was a law. In the New it is at least a tenth. It is not a law. It is an inspiration, an ideal, a privilege, an approved plan. We ought to begin where the Old Testament left off. We ought to begin with at least as much religion as they had. We ought to go at least as far as they went. We ought to be at least as liberal as they were. Yet not by compulsion. It seems to me the thought is unavoidable, that we ought to give at least a tenth of our income. I have no suggestion as to how to do it. That is a matter of detail. Farmer and banker and wage earner each should be able to work out the detail for himself. The principle is, we ought to give at least a tenth.

Working It Out. When Colgate went into the soap business, it was with the determination to give

a tenth of the gain to the Lord. Of the first dollar cleared he gave ten cents to the Lord. Business prospered, and it was changed to an eighth, and again to a fourth. The business continued to grow, and he made it the half; next three-fourths. Later he determined to give all the profits to the advancement of such good work as he might indicate. Another such example: A business man in Chicago began by giving his tenth, and keeping nine-tenths for himself. He was prospered till now he has reversed it, and keeps one-tenth for himself while he gives nine-tenths to the Master. He has caught the spirit and the joy of giving. Make money if you can, and give the Master his fair share. Why should not brethren do business for the Lord, and give him systematically his share of the gain from the farms and orchards, from the stores and the shops, from the mines and the banks and the business companies which they call theirs?

When Conscience Goes Begging. A man had 2,000 splendid fruit trees. He was a good Christian and successful in business. He wanted to do something for his Master, for he had read about an experiment in setting apart certain fields for the Lord, how the Lord took care of them all. So he set one tree apart for his Master, and when the fruit ripened he kept it by itself, and sold it separately, and gave the money to the Lord. When I heard that, I felt like asking why he did not charge the Lord for marketing! That can hardly be excelled, except by a whole District which has a regular penny collection every Sunday (they call it a penny collection, and that is what it really is), and then

use all the pennies to buy Sunday-school papers for themselves. They ought to have no trouble to keep up the running expenses, for that isn't going faster than a slow walk!

A Voice from Kansas. A dear brother, who is a deacon and a banker in the West, writes me on the subject as follows: "I have been tithing for ten years and am much pleased with it. The fairness of it appeals to me. The poor man enjoys it as much as the rich, and it works no hardship on him. I know of one poor brother here who works for a living and is raising a family, who tithes his income, and he is one of the happiest men in the church, and so much enjoys his giving that it makes me feel good to see him. He never has the blues, no matter how hard up he is. I know of another brother, not far from here, who is a widower and a consecrated farmer, who tithes his income, and it is surprising to see what interest he takes in missions and church work in general. He frequently asks me for advice as to where to give that it will be most needed and best used. It has been my observation that the people who tithe are the best church workers both in our church and in other churches. I believe the Bible teaches tithing as much as many other things we hold sacred, and that it should be urged more and more."

A Voice from Iowa. Another consecrated brother, who is a business man in the West, writes his method of giving: "I plan to give one-tenth of my gross income for the Lord's work. This includes such items as missions, schools, and all such institutions I feel are worthy of my support. I have

an account for this purpose, and have had for a number of years, and my aim is to make it average at least that much. I think that the person who does not keep a record of his giving is usually deceived with the idea that he is giving much more than he really does." Suppose from all over the Brotherhood such voices should resound. Suppose every one of us who wants to be counted as one of God's stewards should just stoop to it and learn this lesson of giving. What a wonderful time that would be! And yet, some will hold back. Some will lag behind. Some will fail of the teaching. Shall you be one who fails? Shall you lag behind, and so let another do double work because of your indifference?

QUESTIONS

1. To what extent do you realize that God owns all?
2. May you keep, may you defile, may you destroy what is entrusted to you?
3. Does God want to get anything out of you? Why is so much service and so liberal giving desired from you? Are you responsive?
4. How is it that a feeling of great joy comes into one's heart when he has given freely for some worthy cause?
5. Is the offering "on the first day of the week" scriptural or not?
6. What is the mistake in giving "once and be done with it"? Does the regular gift exclude the occasional large one?
7. Is the plan by which "every one of you" gives scriptural or not?
8. How best give "as the Lord has prospered you"? Is that according to what you spend, or what you have,

or what your earning power is, or a penny every week, or spare cash, or what?

9. Make a list of honest, independent reasons for not giving at least a tenth of your income. Now, take the other side and refute them, just to see where it leads you.

10. If you have never given the tenth, be honest with yourself and try it fairly and squarely for just a year. Please do.

SUGGESTED BOOKS FOR ADDITIONAL READING

"The Tithe," by Stewart. Winona Publishing Co., 10c.

"Stewardship," a packet of thirteen booklets. Laymen's Movement, 50c.

"The Pastor and Modern Missions," by John R. Mott. Student Volunteer Movement.

"Ways that Win in Church Finance," by Gregg. Methodist Book Concern, 15c.

"What We Owe and How to Pay It," by A Layman. Testimony Pub. Co., 6c.

"Stewardship and Missions," by Cook. American Baptist Publication Society.

CHAPTER XII

What 100,000 Good People Can Do if They Want To

A Little Preface. I am taking the liberty in this closing chapter to discuss certain questions freely as they appear to me. I do not expect every one to agree with me, but if what I say proves helpful either to the individual or the congregation, I shall count myself happy. It is an effort to answer the question as to what is the best, that God may be glorified, and that the kingdom may be established upon the earth. We are here, by the grace of God, to be all we can and do all we can, in harmony with the Word of God, while we live.

An Intensely Religious People. As a people, the Church of the Brethren is characterized as being intensely religious, careful in all matters, both with respect to our natural as well as our spiritual welfare. We like to put our finger on the text and then do our thinking. We are strong, conscientious, not easily moved hither and thither by new doctrines that sweep decennially over the country, honest in all our dealings, economical and industrious. Our habits of simplicity, which are an outgrowth of literal interpretation of the Scriptures, lead us naturally to the healthful thrift which prevails in every congregation. We rejoice in the fact of the narrow

way. It saves us from much that would otherwise prove irksome.

Two Neighbor Ministers. Two ministers dwelt neighbors to each other. Their churches were neighbors, too. In the winter both held revival meetings, and each gained some of the members of the other's congregation. Some time afterwards they met. The minister of the more worldly church said to the minister of the more spiritual church, "Brother, you got some of my members last winter, and I got some of yours. But I cannot understand why it is you got our best and those we got from you—well, there isn't much in them." The minister of the more spiritual church replied, "I think I understand that. Those who go from us to you, go for less religion. Those who come from you to us, come for more religion. I have certainly nothing but praise for those who came from you to us." They went their ways. There was nothing more to say. While there is difference between churches, we ought to aspire ever to be that more spiritual people to whom others may come who want more religion. A spiritual gain is a great gain.

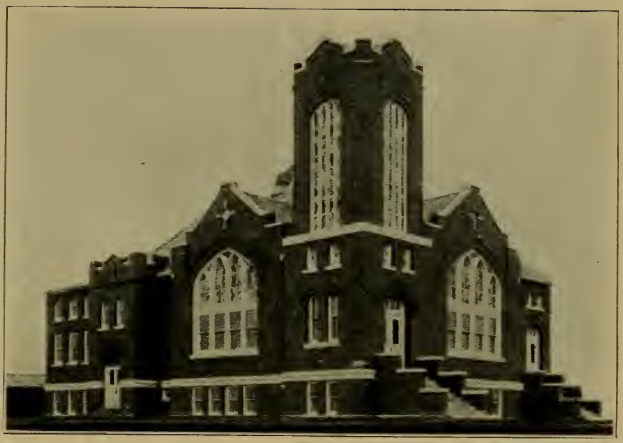
The Heavenly Home. Our homes ought to be real heavenly places. By that I mean they should be productive of ideals of strength and kindness and goodness. There ought never to be rivalry or jealousy or anger there, but joy and peace and love always. A town boy's home ought to be the best place in town, according to his own statement. A country lad's home ought to be better than the whole town to him. The family prayers should be a delight, cheery, varied, regular, interesting, an

essential factor in the daily home life. And the table conversation: I have come to the opinion that thoughtless conversation at table from day to day does more to destroy a real love for religion than all the Sunday-school teachers and preachers can create. Criticisms of the church, of the members, of church work, of preachers, of missionaries; gloomy expressions concerning the general religious outlook, occasional remarks concerning the giddiness of the present-day young people as compared to the excellence and sobriety of young people some years ago, all the while several pairs of little eyes are wide open and as many little ears are taking it all in with wonder and surprise—this is awful! It seems to me that sociologically the well-ordered table conversation is more important than the daily family prayers, though of course the prayers are of the greater spiritual import. We must be spiritually alert three times a day if we would hold our children for the church. It is almost a farce for a man to talk of his love for the church while he raises a family which is wholly indifferent to it. Real enthusiasm and deep convictions are wonderfully contagious.

A Homey Church. The church should be a sincere reflection of the home. The freedom of the meetings, the welcome every time, the concern one has for the other, just as we find in the home, the ease and naturalness of prayer, the hearty "Amens" recurring during preaching and prayer, the warming, healthful, missionary spirit, the lingering yet awhile after the morning worship, because of love one to another and the wish to exchange greetings,

all these count wonderfully in creating a homey church. If a member step slightly aside toward forbidden paths, he ought not to be regarded with suspicion, but be loved a little more, taken into confidence a bit, and treated like a little child who gets a tumble in the home. A homey church will aim constantly to confirm the faith of all, and never permit doubtful disputations. With plenty of hymn books and song books, maps, charts, warmth, comfortable seats, ventilation, and spiritual leadership, every church ought to be real homey.

Our Own Children. It is highly essential that every brother and sister whom God has blessed with children should bring up those children in the fear and nurture of the Lord. It is imperative, if we would be what the Lord wants us to be. Count now the children in your congregation, children of members, between ten and twenty years old, who are not yet in the church. In some localities it is appalling. It is not so in all. It ought be so in none. We are a poor makeshift if we fail to live and to preach so as to save our own children. It is useless to talk of missions if we cannot do evangelizing in our own homes. If the Hindoos, who require the child to follow the same trade and the same religion as his father, have gone to the one extreme, certainly we parents, who permit our children to manage us and do as they please in matters temporal and spiritual, have gone to the other extreme. If you never talk of books, and never give the children books for presents, their appetite for books will not grow. If you dress up your children in the latest style, " with rings on their fingers and bells



South Waterloo, Iowa, Church of the Brethren, Erected in 1913.

South Waterloo, Iowa, Church of the Brethren, Erected in 1868.

New Sugar Creek Church.

Old Sugar Creek Church.

on their toes," and tack up pictures of fancy-dress women, war vessels and battle scenes about the home, do not be surprised when they grow up rather fussy, with neither a desire for the simple life nor a life of peace. We must hold our children or give up the race.

Looking Which Way? It is a matter of personal pride with us that we keep our poor. And that is right. We do not turn to the State to look after our needy members. We have the means, and can do it ourselves. But think a little. We send our children to get their education at the expense of the State, and very often we carry it so far as to send them for higher education to the State normal or the State college, rather than to our own colleges, simply because it costs less. He who does so—I mean he who pays for the upkeep of the Old Folks' Home and sends his children to a State college—is certainly gifted with a sense of looking backward rather than forward. It appeals to me that if we can do one thing only, if it comes to a choice between the two, while we would very much dislike to do it, we would better let the State take care of our old people and we look after the children ourselves. That is, if we have any regard for the future. The old folks will cling to their early training, they will remain faithful to the end, but nine out of ten of our children will be lost to the church if the State trains them. The German Lutherans and Roman Catholics make every possible endeavor to keep the education of their children in their own hands. Our public school system is very good. But when it comes to the high school (of course

there are splendid exceptions), and the teen age of children, I am convinced that if our people were wise, half as wise as serpents, while harmless as doves, they would send their children, almost at any sacrifice, to our own institutions. And we ought not to send them for some short course in the hope that they may soon be able to make money faster, but for that longer and fuller course which enlarges the mental horizon and increases the capacity for doing good.

What Is the Difference? There is all the difference in the world. A ship that would weather the sea needs ballast. In our colleges the religious spirit predominates, and the presence of the older students more advanced acts as a healthful inspiration to boys and girls in the teen age. The game is not in their hands, though they be doing the same work as high school students. One of our western schoolmen writes me as follows: "The denominational school is more needed today than ever." The Central Christian Advocate of Feb. 5, 1913, said in an editorial: "The value of the church college was probably never so recognized as it is today. The pendulum has swung back to its proper place. The church school proclaims the ideal and points to him who incarnated the ideal and can reproduce it in us. The State universities differ from the church colleges. In spite of everything the drift in the State universities is towards the breaking of home ties, particularly as regards the preëminence of religion." It must not be thought that the church college is losing out. In 1910 the commissioner of education reported 602 colleges and universi-

ties, of which number 430 may be classed as church schools. Of these 374 are strictly denominational, while 136 "have sterilized themselves into independency so as to get on the Carnegie foundation."

Our Educational Equipment. Last year over 2,000 students were enrolled in our ten institutions of learning. Of these 227 were regular college course students. Altogether there are some forty buildings. The property and endowment amount to about a million dollars. To meet the present need, that ought to be doubled almost immediately. It ought to be more than doubled in the next few years. We have grown wonderfully in the last few years, but we ought to continue to grow. The school is of inestimable value to the church. Our faculties are as good as any in the land, and in some respects unequalled.

College Men and the Church. Our college presidents and the leading teachers in our schools are amply qualified for their work. And what they are willing to sacrifice for the cause can only suggest to the thoughtful reader the fact of their love for that cause. One of them, in answering my question, prefaced his reply as follows: "I am not inclined to emphasize the sacrifice side of my little part in the educational movement in our church. I do not seek commiseration, but appreciation and sympathy are always helpful. The sacrifice which many of our schoolmen are making is missionary in character and brings its own rewards. But this very sacrifice looks towards bringing about better conditions, and so if a simple statement can be of help, of course always understanding that my name shall

not be used, I am willing to make it." I have a list of the names of forty teachers whose total earning capacity in other institutions is $67,500. They are refusing this, and teaching in our church schools, where they feel they can do more for the glory of God and the welfare of the church. They usually have to teach about twice as many hours per week as they would in State institutions, but they do it willingly. For their work these forty teachers receive a total sum of $30,500. Therefore, they are giving voluntarily, for the educational interests of the church, $37,000 per year. And though they are not in the market, sixteen of them actually have been offered $26,300. These same sixteen are now receiving $12,700. One of these, who now receives $1,100, was offered $3,500; another receives $1,000 and was offered $4,000; another, not included in the above, was offered $3,000. He takes nothing from the institution, but lives on a small private income; while yet another, who could get $2,000, receives nothing. Taking another view I discover that seven teachers had been receiving $10,300, which they gave up to come as teachers in our schools, where they now put in more time and work harder, receiving $3,780 in return. Not all are making such sacrifice. Not all could do so. But none of them speak of sacrifice, because their hearts are in it. I admire such men. Their work deserves hearty support. If we should ask them what they want most, they would all say, " More endowment and more students and better equipment." A man of means could do no better than place a million dollars in the hands of the Board of Education, and

another million in the hands of the General Mission Board, and do it speedily.

Money Not the Motive. In many of our country churches the preachers look after their own support and care for the church, too. With several preachers to each congregation, with efficient deacons and Sunday-school teachers, that can be well done. Such men deserve the highest credit for the sacrifice they make, which, if equalled by all the membership, would work marvels everywhere. Such labor of love has a value which cannot be estimated. Certainly it cannot be given in dollars and cents. But more and more the pressure is upon us to supply our congregations with pastors who can give their whole time to the needs of the work. Especially is this true in cities and towns, where very often it is the only possible way to attain the desirable end. That such pastors are in the front ranks of those who love the church is clearly seen by their willingness also to sacrifice for the cause. These things cannot be given money values, yet for purposes of comparison, as in the case of the college men, the result of my inquiry is quite interesting. In various parts of the Brotherhood I have met at least a score of pastors who receive support from their congregations equal to half, or less than half, their earning capacity as teachers in State institutions or as business men. Their experience is very similar to that of our college men. Both are reluctant to speak of it, lest it seem like boasting. They gladly take the smaller amount, that they may " do the work of an evangelist," and give their whole time and strength to it. All honor to the good men who,

supporting themselves or being thus supported, show their love for God and the church by their faithful, patient labors. They are worthy children of good, faithful ancestry.

The Sisters at Work. It is apparent to all who have studied the question that our sisters can do more in certain lines of church work than the brethren. There are avenues of approach open to them that are hardly open to the men. To say the least, when a congregation has several sisters who can give their whole time to the work, or when they employ one who will give her whole time to the work, certain desirable results will follow. Where it has been tried everybody agrees. For example, fifteen years ago the church at Waterloo had a number of members in the city. Sisters Lydia Taylor, Eliza B. Miller, Alma Crouse, and Eva Lichty, one following the other, were employed as workers, somewhat like assistant pastors. The last named is there now. And the flourishing church of today it is good to see. It might be well to establish a deaconess order. Whatever be the way to do it, certainly our sisters ought to have a way wide open to them for training in such a splendid field as this presents.

Among the Missionaries. Our missionaries at first made out a careful expense account, and when this was approved by the Board, it was paid. After a few years, seeing that we had different inclinations, and seeing that the plan denied us the privilege of giving on our own account, at our own request an average was taken, and an allowance fixed. Now all the missionaries, men and women, receive

the same, which is a subsistence allowance and a furlough home every seven years. A nurse at home gets $25 a week. In our foreign field she receives that amount per month. The majority of our men now in India are college men. That all of our missionaries could get more than a livelihood, if they so desired, goes without saying. We rejoice that we have the qualifications to do the work for which, under God, we were appointed. A splendid example of missionary spirit was shown not long ago by an American missionary in Peking, who receives $1,200 a year support. A mercantile company wanted him to be their general manager in the East, and offered him $15,000, increasing to $25,000 a year if he would do so. He replied simply: "Gentlemen, I like your wages, but the job is too small. I like work of vaster proportions. I have the job I want." How great is the contrast between such lives, and those who never do anything at all for the Master, and who yet say they love him!

A Sad, Dark Picture. Some years ago a brother in Mt. Morris was worth $150,000. He had partly promised to give the college $1,000, but died without having done so. All his money went to his children (after $1,000 for a monument to himself) to help accomplish in them what yet remained to be done. Headlong on the downward road they went, "blowing it in" and blowing themselves out, till not long ago the county court saw the inevitable, and so arranged what had not yet been squandered that the one family dwelling there could get but $10 a week, this to keep them off the pauper list. Another case I know, where the father became quite

wealthy, but the children did not meet the hope of the anxious parents. Both children have gone through the divorce courts. The father, fearing that his wealth might not be good for his children, made a will, to the effect that each of them should receive a limited allowance every year, but the property should remain intact until twenty-one years after the death of the last surviving child. Then it should be divided among the natural heirs. For the family monument $10,000 was appropriated. Another case still (these all from different parts of the country): The brother had no children. He was elder of the congregation, and had been so for many years. He died wealthy. His will made over all his farms to distant relatives. And the church throughout the whole community breathed a deep sigh, for every member felt keenly disappointed. He had often preached to them to love God supremely and adhere firmly to the church. Yet one more: A brother minister died. His will left the property to his children, according to long-established usage. After a few weeks had passed, his sons-in-law had a sign up over a little down-town office "Money to Loan." The men could be seen sitting in the office with their feet on the top of the desk as they smoked imported cigars. The brother had worked hard, had preached earnestly about loving the Lord and his church, but he was responsible for all this, and he was footing the bills. Of course, such men as these sons-in-law were not members of our church, nor of any other. They had no use for the church. But the brother paid the bills.

The Better, Brighter Side. Great is the cause

for rejoicing that good men are beginning to have more wisdom than some have shown in past years. I know personally a number who have prepared their wills, making the General Mission Board or one of the colleges equal heirs with their children. Some are now giving in a liberal manner, who expect to leave the larger part of their property for the work of the Master when they pass away. Others are making the transfer while they live, they themselves receiving an annuity. And a wholehearted increasing number, "on the first day of the week," are giving "at least the tenth." Principally through the liberality and leadership of Brother D. L. Miller the Publishing House is in the hands of the church. He has given about $72,000 to missionary, educational and philanthropic purposes. Brother James R. and Sister Barbara Gish gave about $50,000, which enables our ministers to receive books as they do. Brother Houser gave lands for endowment worth $25,000. A sister in Pennsylvania has given many thousands for missions, education and church erection. A brother in Pennsylvania, whose good father was liberal before him, has given over $30,000, dividing it equally between missions and education. He has studied the problem. A brother in Illinois, accepting no annuity, has given for endowment, for education and missions in our church, also to worthy people, not children and grandchildren, altogether more than $58,000, to the present time. He and his continue to give. An humble sister has given more than $80,000. She continues to give. Those who give certainly enjoy it. A sister in Los Angeles, a poor

widow, takes in washing for a living. She carefully gives the tenth, and not satisfied with that, once a year invites certain orphan children to her humble home, and gives them a dinner, paying their car fare both ways. Those who give certainly enjoy it. There are others who have given less than these named, and who are giving now, but when we think a bit, what are these gifts of a few compared with what might be given by so many? And the need so great!

If You Have No Children. It is generally conceded that those who have children should lay by something for them, but what about those who have no children? Many of our brethren who have not been blessed with children have given very largely of their means to the church for missionary, educational and benevolent purposes. This is far better than to leave property to distant relatives, who often care nothing for the church, and who may spend the money for worldly and sinful purposes.

If There Be Children. It is presumed that every parent wants to leave a good inheritance for his children. This is based upon the supposition that the parent has a normally healthy mind, as well as several children and some property worth mentioning. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." There can be no law regulating the amount which a parent can to advantage give to his children. Only this: the law of the greatest good, both for the children themselves and for the community at large. If a parent spend his whole

life in getting wealth, and hoarding it, and then leave it all to his children, who know only to get wealth and hoard it (or perhaps waste it foolishly), he has violated the law of the greatest good and put a curse upon his children. There is no lack of evidence to prove the truth of this statement.

A Matter of Choice. The question arises whether it were better (1) to leave all one's property to his children, dividing it equally among them, or (2) to leave all one's property to his children, dividing it unequally and giving more to those who are worthy and less to those who are unworthy, or (3) to give liberally for the greatest good and leave to the children only a reasonable amount, the same to all. The first does not take God into account at all; the second leaves God out, as well as creates jealousy among the children; while the third contemplates the glory of God and meets the approval of all good people, children or not children, but would likely be objected to by unworthy children, whose objection is least worth taking into account.

The Law of the Greatest Good. He that careth not for his own is worse than an infidel. But he that careth only for his own, is he not worse than two infidels, especially if he say that God is his Father, that the Father cares for him and for all men, that he has his Father's good spirit in him, and that he hopes to go to heaven when he dies?—and more especially if his own have none of their father's good religious spirit in them? Many good people argue that the ties of the spirit are stronger than the ties of blood. They either should quit theorizing in this fashion, or else live up to it.

The greatest good will benefit many and not be confined to one's own. In the final analysis the flesh must yield to the spirit. Imagine 100,000 good people using their finances wholly for the greatest good. How can a good man continue good and be wholly blind to the greatest good? The greatest good should be the common thought of all.

Keeping in Touch. Very often, from business necessities, brethren find themselves wholly isolated from the church. If every isolated member were to abide by the simple rule of setting aside a portion of his income, much or little, preferably a tenth, and sending part of it regularly for the mission and educational interests of the church, and using the remainder for the greatest good of the community in which he finds himself, he would not only not feel so isolated, but even become the center of a growing religious spirit where he is. And by this paragraph I, a missionary, one accustomed to isolation, want to make a special appeal to all who are isolated, that you keep in touch, and work it out in just this fashion. There is neither reason that you should lose the church you love, nor that the church should lose you.

Too Much Soliciting for Money. Sometimes a good brother has an idea that we have too much soliciting these days; that there are too many demands for money. I never met one who is a real liberal giver who said that he felt so. But getting around among the churches the past year I have come to know that not a few of our people are giving more to other interests than to the interests of their church. It seems to me that 100,000 good people

would do wonderfully well to be interested in every good movement, but give their principal gifts to their church and its interests, and that, too, without being solicited. But if they fail to give without being solicited, then go after them. If three fail to get it, then let four try it. The thing is to do the work. If you do not want your cow to go dry, keep milking.

Cause for Rejoicing. The growth in our Brethren Church in the last thirty years has been almost phenomenal. About thirty years ago the General Mission Board was holding its first sessions. They were organized at Dayton, and were glad when a year's income was $3,000. How we have grown since then! Practically there were no District Mission Boards. There were only two colleges in the Brotherhood. The Publishing House was a small private enterprise. Now we have ten schools, several with splendid reputation. Now we have forty District Mission Boards, some of them doing more than the General Board was doing then. Now the Publishing House, at Elgin, owned by the church, sends forth religious literature, 88,000 copies weekly, 22,500 copies monthly, 94,000 copies quarterly, and over 50,000 Conference Reports, Almanacs, etc., annually. Of every book sold the profits are given to missions. The General Mission Board's receipts are upwards of $100,000 annually. They have some sixty missionaries in foreign fields. They also send out millions of pages of tracts, sent 1,381,336 last year. Conference collections keep increasing.* We

*See Appendix I.

can well rejoice, but this is only the beginning. Greater things must follow.

The General Mission Board. Sometimes good people get an idea, from such a statement as that given in the preceding paragraph, that the Board has plenty of money, and puts out at interest what is left over each year. That is a serious mistake. Last year there was a deficit of several thousand dollars. The budget for India for next year is much higher than ever before. If congregations of good, kind-hearted people would wire the Board Secretary at Elgin, and make inquiry concerning men who come among the congregations, telling pitiful stories and raising money for themselves, they would easily save themselves from occasional embarrassment. And if they would take an offering on such occasions, give the man two or three dollars for his lecture, and send the balance to the General Board, better results would follow all round.

Keeping Records. It appears to me that every congregation ought to keep faithful records,* both statistical and fiscal. That means two separate, complete records. Personally, I dislike doing that kind of work, but I am always exceedingly glad when I have done it. The records speak. If a church succeed or if it make a failure, a study of faithful records will help solve how it came about. We must study to avoid failure, as well as to gain success. If every congregation were to prepare and keep such records, and the District Conference Minutes were to publish them, as several are now

*See Appendix J.

doing, and then all the congregations report on the same general plan, we would all find it very interesting. There would be some surprises, but to the profit of all. It seems to me whenever any one canvasses a congregation for missions or for schools, or for any other purpose, the sum total should be reported to the elder or treasurer, and included in the year's giving, according to its classification. It is simply a matter of good business.

Ice Cream and Missions. Last summer I was in a quiet little town for a while, and inquired of the four churches and six ice cream saloons the extent of their business. The ice cream sales amounted to $250 a week, and the total receipts by the four churches were $102 a week, of which $33 was for missions, more than two-thirds of the mission money being given through one of the four congregations. Listen: Two hundred and fifty dollars for ice cream and $33 for missions. I am fond of ice cream myself, but it seems to me that our giving for missions ought not be so entirely frozen out by our appetite for ice cream as the figures indicate.

The Envelope System. The system of offering what one wishes to give, "on the first day of the week," in sealed envelopes, is productive of the greatest good. A congregation on adopting the envelope system reported as follows: First quarter, sixty-five members, using the envelope, gave $68.02. The remaining 235 gave $52.90. The second quarter, ninety-two, using the envelopes, gave $104.32, and 208, not using, gave $57.26. And the third quarter, those using the envelopes averaged weekly 10 cents per member, while those not using averaged weekly

a little more than one cent per member. Good collection envelopes, and the plan well directed, will certainly help in financial matters.*

Tables on Giving. In the appended tables several special collections had been taken for the erection of buildings. Annual tables might show that special efforts of some kind were made every year. For this reason, in the list of churches where colleges are located, I have secured the figures for two years each. Also, in making distinction between town and country churches, I found it a little hard to draw the line. Waynesboro is a town church, with many members living in the country. South Waterloo is a country church, with many members living in the town. But the interesting part of every table lies in the per capita gift. As a missionary, I feel that the amount given per member by some congregations is quite below what might be called par. It strikes me that congregations would do well at the end of the year to plan for the next year, and make a sort of budget, agreeing on what it would try to raise during the year, and then go ahead of the budget if possible.

Country Churches.** For the most part our congregations are in the country. From the country we have been developing town churches. In Northern Illinois, during the last twenty years, ten town and city churches have been established, and for the most part peopled from rural and town congregations, and yet there are 34 per cent more members in these rural and town congregations than

*See Appendix K.
**See Appendix D.

there were ten years ago. But it is a fact that in this same District not one new rural congregation has been organized for thirty years. One of the Mission Board Secretaries of an old mission society, writing from Boston, says it is their experience that the country churches furnish the men for the mission fields of the world, while the city churches supply most of the money. The congregation at Sugar Creek, Ohio, gave $4.11 per member, and that at Prairie City, Iowa, gave $4.66 per member for foreign missions. If this were the record of 100,000 good people they would be giving annually $466,000 for foreign missions. This is entirely possible for us. Or, if we should go at it like the Bethel church out in Nebraska, we would have for all purposes $2,170,000 annually for the Master's work.

Town Churches.* The towns mentioned in the list are of not more than 10,000 population. The churches are for the most part composed of people who live in the town and those who come in from the surrounding country to attend services. Many of the members have one time lived in the country, but are now making their homes in the towns, having moved in to live a retired life or to get better school advantages for the children. Some of these churches are supporting pastors; some are not. Some have a plan of special days for special offerings. Others take the first Sunday of every month for missionary offerings. Some make the thirteenth Sunday of each quarter a special day. Others give regularly "on the first day of the week." The plan

*See Appendix E.

that works best results is the best plan for you. The most interesting comparison will be found between the per capita gifts in the several tables.

City Congregations.* In the city the problem is not greatly different from what it is in the country, only this, that a pastor must be supported. In the local expenses of city congregations, therefore, the support of pastors is always included. The proportionate giving of the city members is very interesting. Several congregations have the plan of turning over all offerings of Sunday-school, birthdays, Young People's and Sisters' Aid Societies to the mission work of the church, and then paying all running expenses from the church treasury. It is a plan that works well. If all the congregations were giving like the congregation we call the little mother church there would be a million and a half every year. And yet Germantown congregation is far from being wealthy. A city congregation should have its mission churches and mission Sunday-schools just as soon as ever it can have them.

Churches Where Colleges Are Located.** In this list the students who are transient are not given in the totals of membership. When this is mentioned, it is quite fair. A letter explaining the liberality of one of these says: "Perhaps the chief reason we give as much as we do is simply because our elder has an abiding conviction that none of us is likely to give too much or too often." I consider that our schools are focal centers of the future church. Would God that every student would catch the in-

*See Appendix F.
**See Appendix G.

spiration, not only to give of the little which he may now have at his disposal, but give himself during the years of his preparation, for the greatest possible service open to him!

Denominational Comparison.* In this table we may see ourselves as others see us. There is no reason why we should not walk right to the front in the matter of liberal giving, and in foreign mission work, but we are yet a long ways off from what what I consider our natural place. We are growing at a rapid, healthful rate, and we want to grow. Last winter I was waiting for a street car, and asked the druggist if he had any post card pictures of the church down in the country. He said he had none, and asked me if I belonged there. I said I did, and that I had been down there lecturing on missions. I told him I had been eighteen years a missionary in India. I told him that our church was giving more per member than the Disciples, more than the Lutherans, more than the United Brethren, when he spoke up, "I'm a Lutheran." I said, "Are you? Then our people are giving more than twice as much as yours." And we had a pleasant conversation. When the trolley came, he said, "Well, you people are a little slow to take hold, but when you do take hold, you generally get ahead of the rest of us."

Doing the Work. One day in 1908 the Methodist Church waked up to the fact that there were 2,800,000 children aged from five to eighteen in the schools of the Far Western States, and that fewer than 800,000 of these were attending a Protestant

*See Appendix H.

Sunday-school. They had no Sunday-school Secretary, nor were they spending a dollar for that kind of work. Then came the awakening. They now support twenty-six Sunday-school Secretaries, who spend all their time in the work. In less than four years over 1,000 new schools have been organized, and from these schools 180 new Methodist churches have been organized.

The Sunday-school Age. This is a day when the Sunday-school counts for something. Between 85 and 90 per cent of our present increase in church membership comes through the Sunday-school. In the United States today the Sunday-school, with its 14,392,194 enrollment and 150,455 Sunday-schools, has just reached every fifth person whom it is possible to reach. Here is the greatest opportunity. Here is the open door for home missions. If our 100,000 good people would share up with others and do only the share which falls to them, they would push right out in the Sunday-school work till every scholar would become five scholars and every Sunday-school would become five Sunday-schools.

A Problem of Leadership. A good brother from a splendid congregation writes me as follows: "I hardly know how to answer you, for we feel that the work might have been much more successful. We found a divided church, each faction working for supremacy. We took neither part, we knew no pets, neither did we become the pets of any one. We kept moving forward, trying to do our duty as pastor and leader. When the majority of the church realized this, that we had only the good of

the cause in view, they fell into line and helped push, so today we have a united body working for the advancement of Christ and the church. And, Brother Stover, you know that God delights to assist the united effort of his children. We have a wide-awake Sunday-school, a very good Christian Workers' Meeting, an active missionary committee, a temperance committee, a working Sisters' Aid Society, and an able and willing official board."

A Whole District at Work. If—too many of us just unhitch our horses and tie to that post. If—a whole District were to give itself faithfully to the possible work, even as some of the congregations have been doing, what a wonderful District that would be! The Waterloo congregation has given four missionaries and $26,000 to the foreign field in the last eighteen years. Elizabethtown congregation has given about $35,000 for education in the last twelve years. Grundy Center congregation has given for missions, education and endowment at least $50,000 in the last twenty years. Franklin Grove congregation has given over $65,000 for endowment and education in the past sixteen years. Activity on the part of all is entirely possible. But those who are leaders must teach those who follow. It is a problem of leadership. It seems to me a District of twenty rural congregations ought to be able to find unchurched rural localities and have scores of Sunday-schools in schoolhouses and elsewhere, and organize one or two new churches every year. Unless we keep growing, we are on the way to sure failure.

The District Mission Board. Altogether we have

some forty different District Mission Boards at the present time. Rather than multiply Boards, it seems the part of wisdom to give more work to these already on the field. They can do it. The present status of the District Board is about the same as that of the General Board a number of years ago. They ought to know their field, and feel responsible for it. In the interest of the District mission work a member of the Board, it seems to me, should visit every congregation in the District at least once a year to stir them up and keep them posted. And the District should uphold their Board when it is willing to work, and if not willing, then elect other men just as soon as it can be done. I believe that in general the District Mission Board has not yet found itself.

The District Board Chairman. This good brother ought to be one of the hardest worked men in the whole District. If he fail to catch the idea, get one who will catch it. He ought to know the pulse of every mission in the District, and visit them without being invited to come. His visit would not mean to make demands, but to give counsel, to inspire, to encourage, to enthuse, to strengthen. He is by virtue of his office a kind of District Superintendent. He ought to be able to see a few years in the future and very effectually help the Board to decide where to make the next effort for evangelism among the unchurched of the District. And if he could visit all the congregations, he would be able to get a most valuable insight into the situation. Some one ought to know the whole field. It naturally falls to the chairman to know. The secretary

or District Evangelist might know. But it is essentially the part of wisdom to know.

The District Board Secretary. The District of Nebraska has wisely, it seems to me, decided that the work of the Sunday-school Secretary, the Mission Secretary, and the District Evangelist should be put into the hands of one man, and that man give his whole time to the work in hand. Now were that man also secretary of the District Mission Board, it seems to me it would be complete. He should have two tables, one financial and one statistical, for exhibit at the District Conference, showing just what the activities of each congregation have been during the year past. He, with the chairman, should know what ministers in the District are open to transfer, or who wants opportunity for preaching, or who is holding back the work. He, with the chairman, should know the land values, too, and be able to tell members who may be seeking homes where they had best go. He would be the one to advise, both as to land and the church. In Michigan, last winter, I learned that the Board is often embarrassed by Brethren locating at a distance from any church, and then writing and asking for a preacher, when they could have purchased near to a church just as good land on just as favorable terms as they found in the place of their isolation, where they went, not knowing. Thus the secretary could become a sort of unpaid colonization agent, who the home-seeker could surely know was not making money out of him, and in whom all confidence could be placed.

Called to the Ministry. A new man is called to

the ministry. It seems to me it would be very helpful to him, if he wants to make the most of himself, to write to the Board Secretary of some other than his own District, or perhaps better still, to the Secretary of the General Board at Elgin, and ask him what congregations he should see in order to get the best idea of a working church. Then go and see. Be present at church services, at the Sunday-school, prayer meeting, and if possible a council meeting. Arrange all beforehand. Take time and visit several flourishing congregations. There's nothing like it if you would enlarge your horizon and shape up for the best work you can do.

Very Busy Preachers. Every preacher ought to preach every Sunday somewhere. Not to do so is to run the risk of growing rusty, as well as to lose one's grip of the fact that the fields are ready for the harvester. In a few localities I have found that from ten to twenty of our ministers, conveniently located, get together once a month to discuss general church work, religious problems, and such matters as pertain to the kingdom of God, and to pray together. It is a splendid plan, capable of large development.

An Ideal Deacon. We have fully as many deacons as preachers. Most probably there are more deacons. I found an ideal deacon last year. There are many I failed to find, but this one was retired from the farm, lives in a small town, keeps a horse and buggy, and gives his whole time to church work. He visits the sick, he knows the needs of the poor, he presses the point on missionary giving, he solicits all the members to give regularly, he gives

more than a tenth of his own income and lives economically that he may have still more to give. It does one good to think of such deacons, whose good wives equal them in all they would do for the Master.

Tent Meetings. In some Districts the brethren own a tent and keep it busy during the summer season. The result of such tent meetings, held here and there in towns where there is need for preaching, or where there may be an opportunity of establishing a church, is very good. Groups of helpers can easily be found, for many are young people who would enjoy something of that kind to do in the summer season.

Local Missionary Committees. One such committee in every congregation proves a source of great strength, if they work. Theirs is to create sentiment and foster a healthful missionary spirit generally. To get missionary pamphlets, pictures, post cards, charts, books in all homes, is a part of their opportunity. Scores of things may be done, besides helping in matters financial.

Mission Study Classes. In many of the churches mission study classes have been doing very profitable reading. After a book is read and studied, a few congregations wisely get up a program, reviewing the book, with essays, recitations, and discussions relative to the subject matter. Thus the whole community is drawn together, and all get some of the blessing which has been the enjoyment of a few. Debates would be splendid, I think, on such questions as: "Resolved, That home missions demand more from us than foreign missions"; "Resolved,

That Mahomedanism gives a greater challenge to our Protestant Christianity than anything else at the present time"; "Resolved, That Adoniram Judson made greater sacrifice than Father Damien"; "Resolved, That Francis Xavier did more for the Roman Catholic Church than Ignatius of Loyola"; "Resolved, That Joseph Smith was a conscious impostor from the beginning"; "Resolved, That South America presents greater opportunities for mission work than Russia," etc.

Students During Vacation. Years ago I canvassed for views in Minneapolis. I made a success of it, but meanwhile often found myself wishing for experience in gospel work. It seems to me that students during vacation could often go out under the District Mission Board for evangelistic work, as some have done, or if they wished canvassing, write the Secretary of the General Mission Board and inquire if there is not such work that could be done which would be for the Lord and his church. The Adventists are alert to this plan. The Mormons send out their thousand new missionaries every year. Why should the zeal of these eclipse our zeal? Why should not every student, both in school and during vacation, do some special kind of Christian work before he gets through college?

Student Volunteers. In several of our colleges are groups of volunteers who have taken the pledge for foreign missions. It reads: "It is my purpose, God willing, to be a foreign missionary." This means that unless Providence hinder through illness or any other real reason, the signer will most probably get to the foreign field. But suppose one

take the pledge, and then, after every honest endeavor to go, he fail to do so, has he lost or gained? By all means he has gained, for it is better to try and not get to go, than not to try at all. Besides, all preparation for the foreign field will stand one well in hand for work at home. It seems to me that every school should have its live class of volunteers, but more than this, every congregation should have several volunteers, if our 100,000 people mean to do what they can as a missionary church.

Junior Volunteers.* At a recent missionary meeting there were ten volunteers, among whom were four between the ages of nine and sixteen. The pledge is the same, the thought is the same, the desire of a good heart is the same, only, the heart of the junior is more tender. Why should not every Junior Sunday-school Class have its Junior Volunteers? Why should not every home in which there are children aspire to have a Junior Volunteer? What, a whole family of children, and not willing that one should volunteer for the world-wide service of the Master? There must be some misunderstanding somewhere.

Home or Foreign. We think of the world field. There is so much to do at home! There is so much to do everywhere! But when we forget our own personal, selfish natures, and catch a glimpse of the

*If Junior Volunteers will write to the Secretary of the General Mission Board at Elgin, signing the pledge, and giving their full name, age, and address, it can easily be arranged so that they receive one letter from India and one from China every year till they are sixteen, till they are juniors no longer. I will do my part in writing such a letter annually.

whole world field, just a little glimpse of it as God must view it every day, then it appeals to me that the field of the greatest opportunity and the greatest need is the field to enter first, **if at all possible to go.** There are reasons for not going. There are home ties, there are home interests, there are home aspirations. But in the light of heaven, if you can go to the foreign field, if there is nothing that God would sanction as a hindrance to your going, then ought you not to go? But if you can not go, and can in any way help the other one who does go, are you giving that help? And if, of 100,000 good people, those who stay at home would all give such help, how interesting the great work would be!

The Master's Wish. In going or staying, in giving or keeping, there ought to be one perpetual prayer of the saint. It is not the prayer of the sinner. The sinner's prayer ought to be, " Lord, have mercy on me." But this other prayer is different. It ought always to be, " Lord, not my will but thine be done." Our 100,000 good people ought to live, not in harmony with their own wishes, but in harmony with the wishes of him who called them. And we will do it, if we are a peculiar people whose peculiarity lies in the fact that we are zealous of our good works.

If We All Get Busy. I like the way a brother in Iowa has put it. He is a merchant, but says his first concern is to advance the kingdom of God. It seems to me that ought to be the heartful thought of every one of us. Our first concern is with the kingdom of God. It will not be otherwise if we catch the spirit of missions. It will not be other-

wise if we get the mind of the Master. I undertake a business venture, that I may have more for the work of the Lord. Why not always think of business so? Why not join hands with him in everything? Suppose we all give our tenth. We ought to be as good as the old-time Jews. Our regular giving should not be in proportion to our wealth, but in proportion to our income. Count 100,000 good people with an income of $3 a week. That is a very low estimate. A tenth of $300,000 would mean $30,000 weekly, or $1,560,000 annually for our Lord. It costs us on an average somewhat more than that much to live. Our income is more, certainly. But if all would give, as some are now giving, there would be a million and a half dollars a year. Yet not all will do it. Of course not. Some will hang back. Those who live close to the Master feel in this, as in other matters, that they must do their utmost so as to make up somewhat for the deficiency caused by those who lag behind. Do you lag behind in anything? Do you help to make up for those who do?

A Tremendous Surprise. If our 100,000 good people were to give a tenth of their income, that tenth would support 10,000 of our good people, who in turn would be able to give their tenth also for the Master's use. Giving a tenth, ten men support one, you know, and they all live on the same basis. Herein is the surprise, what we can easily do in contrast with what we are doing. Think of it! Ten thousand workers giving their whole time to the work. Have we 2,500 preachers in the United States? Support them all. Support their wives as

workers, too, and put a single sister as a worker in each congregation. Send 600 to India, 600 to China, 600 to Africa, 600 to South America, 100 to Russia, 100 to other parts of Europe, take 100 of the wisest and strongest for college staff, fifty for the Publishing House, fifty for District Mission Board Chairmen, fifty for Mission Board Secretaries, and yet there would be 1,250 on the reserves to fill up the gaps when any of these would fall on the battlefield.

Time Up, but No Steam. I fancy I see a great ship. All is in readiness, the crew are in their places, the passengers are aboard, the time is up. The signal is given, the whistle blows, but she fails to move. Inquiry reveals the fact that the steam is low. Why is the steam low when there are men and coal and all that is needed? Only one answer: "The fire burns low." And until the fire burns, there can be no steam, and until there is steam they will just lie there in harbor and wait. That seems to me is the plight of the church at the present time. The fire burns low. I say it again, **the fire burns low.** We have the Word of God. We have the men and the means. We have bright boys and girls. We have sturdy character. We have good health. **But the fire burns low.** Some are guilty of saying that, since the ship has lain in harbor this long, why set sail into deep waters now? They think we are safe in the harbor where there comes no storm and where the waters are shallow. But we'll never get anywhere if we fear the deep waters, or spend our days in idleness.

A Question of Life or Death. We might as well face the issue. We had better get to work with a

zeal that is worthy of us or quit talking. It is no use dodging the issue by saying, "I believe in missions as much as anybody, but am opposed to them as carried on at the present time." It is no use to say, "In due time God will accomplish the preaching of the Gospel to the whole world," while we stand in our own light and say that the time has not yet come. Excuses are not wanted. It is the healthful work that counts. The Baptist Church divided on the subject of missionary work less than 100 years ago. It was about evenly divided. At the present time the anti-missionary Baptists in New Jersey in some localities have so dwindled down that they have scarcely enough men to hold the church property. In Ohio in 1836 the nineteen nonmissionary Baptist churches excluded the six who had the missionary spirit. Now the nineteen antis have become five, while the six missionary Baptist churches have become sixty-five, with over 7,000 members. In North Carolina in 1840 the antis were 12,000 and the missionary Baptists numbered 24,000. After fifty years the anti-missionaries were still holding their own at 12,000, while the missionary Baptists had reached 300,000. The missionary Baptists of the United States number about 4,000,000 now.

The Essential Increase. Why should we concern ourselves about increased numbers? Why should we not prefer to be a little flock, whose principal thought is to be separate from the world? The church is like the family. Just as soon as little ones cease to come into a family, that family enters upon the first stages of disintegration. There may be

better order where there are no little ones, but there are surer signs of longevity where the number of children is always increasing. The church is like the family. As soon as the church ceases to grow it enters upon the first stages of disintegration and decay. The time is simply a matter of divine arithmetic.

If We But See. Every plant and bush, every flower and tree tries faithfully not only to reproduce itself but to increase. The animal world also seeks to reproduce and increase its kind. Every home that is normal has a natural love for children. If we fail to catch the missionary spirit from the Bible itself, perhaps we can do so by an honest view of nature. If then we fail to catch it, perhaps the Mormons will teach us, or perhaps the Roman Catholics. If then we still fail to see, what can we say when confronted by Mahomedanism, that tremendously zealous anti-Christian missionary religion? Our 100,000 good people ought to do wonders in the world. We can, if we but see.

Just Among ourselves. I have asked several persons, and it is a frequent guess that the Old German Baptist Brethren number at the present time about half as many as they did some thirty years ago. They are opposed to missions and education, opposed to Sunday-schools and prayer meetings. I love the Old Brethren, but in these matters they have struck the wrong trail. Any nonmissionary Christian body, by very virtue of the case, must go down to a premature grave, because it so largely misses the spirit of Christ. And as to our very own selves, brethren, we must awake to greater conse-

cration and greater faith, greater activity and greater sacrifice for the Master's work, lest we, also, be found wanting. We must justify our existence by our love for truth, coupled with our missionary enthusiasm, by the consecration of ourselves and our children, even of all our wealth, to the service of our Lord and Master. Then it will be well with us. And the Lord will get the glory.

If We Love Our Fellow-men. If we love our fellow-men more than any other people, we who have such a good religion, we ought to be alert to the good of mankind throughout the world, more than any other people. The problem is not to save the church, but to save the people. It will not do to say that we love our fellow-men while we never do anything for them. If we fail to love our fellow-men, even as we love ourselves, then we are ungodlike, for he causeth his rain to fall upon the unjust as well as upon the just. If our 100,000 people really love their fellow-men, as the Lord loves them and us, some things will happen the next few years that will be worth recording.

If We Love Our Church. "Of course, you people have no missionaries in heathen lands, have you?" How often has such a remark greeted our ears! And when we can answer that we certainly have, that our work there is growing, that we are preparing to enter other fields, what an increased respect for our church the questioner receives in spite of himself! Good people have a high regard for a church that is really making a record in mission work. If we love our church, and if we would have other people regard her kindly, and listen to

her message, we must so labor that she will be unquestionably a missionary church. If 100,000 good people really do love their church, they will be content with nothing short of its being emphatically a missionary church.

If We Love Our Lord. "Of course, my children, you have sent messengers of my Gospel to the uttermost parts of the earth, haven't you?" If these were the words of the Master, as he spoke to us some day, as he pointed to his own life, as he pointed to the acts of the apostles, then how glad would we be to say, "Yes, Lord, and we know thou art working with us, because of what is happening there." If our 100,000 good people really love their Lord they will enter into sympathetic relationship with him, they will share his anxiety for the salvation of the whole world of people. And they will be a missionary church without fail.

Prayer. Gracious Heavenly Father, we raise our hearts to thee. The field is so great, and the work so pressing, that we know not what to do first. As we are thy little children, and thou art our great, loving, Heavenly Father, do thou have mercy upon us, and teach us. Save us from covetousness, indifference and formality. Bless our children. Make them more than we have been to thee. Incline our hearts and theirs, that we all may love thee more, that we all may walk more in harmony with thy precepts, and more perfectly live our lives in accord with the perfect life of our Savior, Jesus. As thou dost see the whole world, help us to see it. As thou dost regard the whole world, help us to regard it. As thou dost feel concerning all the darkness and

all the ignorance and all the sin in the whole world, help us to feel. All we have and all we are we owe to thee. Grant that we may be wholly yielded to thee, ourselves and all we call our own, to be used as thou wilt, for the greatest good, anywhere in the world, as long as we shall live, through Jesus Christ our Lord. Amen.

QUESTIONS

1. If yours is one of two neighboring churches, which is more spiritual, yours or the other one? What makes you think so?

2. Are your church and your home corelated at all? In what ways?

3. How are you growing the desire for the simple life and for the life of peace within your children? Are they in the church?

4. Is it better to look forward or to look backward? What is the difference between the two? How do the different views affect us differently?

5. Give as many reasons as you know why a member of the church should effectually stand by his own church schools. Do you do as much for the church as our college men do, who make the schools what they are?

6. Does missionary sacrifice appeal to you? How do you think your life appeals to the missionaries who make the sacrifice you admire so much?

7. How are you spending your money? Or, are you covetous, getting all you can and keeping all you get? A covetous man may hold up his head in the church here below, but how will he do in the kingdom above?

8. Have you children? Are they walking in your footsteps? Is this a credit or a disgrace to you? Do you expect your children to be better than you?

9. If all the 100,000 members were like you, would the church be better or worse? Would it be much of a missionary church?

10. If all the congregations were doing only as much as yours, would it be better or worse for the whole Church? Is your congregation really missionary?

11. If you are not doing more for your fellow-men than they are doing for you, are you not a kind of negative quantity?

12. Is it better to sit down and rest and wait and watch for the coming of the Lord, or to be out gathering in the sheaves, while He tarries?

13. Where is a ship more beautiful, plowing through the open sea, or lying idly in the harbor?

14. If the Great First Work of the Church is not Mission Work, what is it? Upon what do you build your answer?

15. Which family is more happy, the one with a goodly number of children and consequent irregularity and noise, or the one with no children but everything regular and in order? Is the family like the Church?

16. Do you let your light shine before men, so that they may see your good works and glorify your Father in Heaven? How many, through your shining, have glorified Him?

17. In the first chapter you read of twelve good people whose lives touched that of the Master. Has it gripped you yet, what 100,000 Good People can do when their lives touch that of the Master?

APPENDIX A

The number of Christians at the end of the first century is at best a guess. Schaff says: "As to the numerical strength of Christianity at the close of the first century, we have no information whatever. The estimate of a half million among the one hundred millions or more inhabitants of the Roman Empire is probably exaggerated." Adeney, referring to Pliny's correspondence with the emperor, says, "From it we learn that in Bithynia the temples were almost forsaken, that there was no sale for sacrificial victims, and that the Christians were in a majority of the population."

Sidney L. Gulick, a missionary in Japan, in his interesting book, "The Growth of the Kingdom of God," showing the growth of Christianity during the centuries, gives the following table:

End of Century.	Number of Believers.
1st	5,000,000
2nd	2,000,000
3rd	5,000,000
4th	10,000,000
8th	30,000,000
9th	40,000,000
10th	50,000,000
15th	100,000,000
16th	125,000,000
17th	155,000,000
18th	200,000,000
1880	410,000,000
1890	493,000,000
1896	500,000,000

APPENDIX B

"The Martyr's Mirror," page 232, giving details concerning the faith of the Waldenses in the twelfth century, after showing them to have been opposed to infant baptism and the taking of oaths, quoting from J. P. Perrin, of Lyons, gives the following "precepts left by the Waldenses to their churches":

1. We ought not to love the world.
2. We should avoid bad company.
3. We should, if possible, live in peace with all men.
4. We should not go to law.
5. We should not take revenge.
6. We ought to love our enemies.
7. We should willingly endure labor, reproach, threatenings, rejection, reviling, injustice, and all kinds of torture for the truth's sake.
8. We should possess our souls in patience.
9. We ought not to be unequally yoked together with unbelievers.
10. We should have no fellowship with evil works, and especially with such as savor of idolatry, and all services which tend this way.

Also, "How believers are to regulate themselves":

1. They ought not to serve the deadly inordinate lusts of the flesh.
2. They should keep their members in subjection, that they may not become instruments of wickedness.
3. They should have their thoughts under control.
4. They should keep the body in subjection to the spirit.
5. They should mortify their members.
6. They should avoid idleness.
7. They should observe temperance in eating and drink-

ing, and moderation in their discourse, and in the cares of this world.

8. They should practice works of mercy.

9. They should live in faith and good manners.

10. They should contend against evil lusts.

11. They should mortify the deeds of the flesh.

12. They should attend divine worship at the proper opportunity.

13. They should remind one another of the will of God.

14. They should diligently examine their conscience.

15. They should purify, improve, and compose their minds.

In this same century, Reinerius, writing against the Waldenses, says they believed as follows:

1. That the Roman Church is not the Church of Christ, but of the wicked.

3. That scarcely any observe the doctrine of the Gospel, but themselves.

6. That the Roman Church is the harlot described by John, in Revelation.

8. That the pope is the head of all errors.

12. That one man is not greater than another, in the eyes of the Lord, but all are brethren.

13. That no man should kneel before a priest.

20. They reject the ecclesiastics, on account of their idleness, and because they do not labor with their hands, as the apostle did, etc., etc.

APPENDIX C

Mr. David Frazer, traveler and correspondent, writing from Beyrout to the Times of India Illustrated Weekly, Bombay, published an article in the issue of Oct. 26, 1910, showing the contrast between the village people of the different religions as he found them. He said: "Wherever there are communities of Christians there is a marked difference in the plane of existence as regards the usages of civilization. There is always the suggestion of higher ideals, both in regard to personal appearance on the part of the inhabitants and in the neatness of the houses and the condition of the streets. Wherever the population is exclusively Mahomedan there is comparative slovenliness and indifference to appearances. . . . . Wherever throughout Asia the Mahomedan and the Christian live side by side there can not really be much difference between the disposition and temperament of the two, and he would be a bold man, knowing both, who would say that one is better than the other. If the Mahomedan is a poor follower of the noble teaching of Mahomed, the Christian in Asia is an equally poor follower of the teaching of Christ. For sheer fanaticism and devotion to ritual and formality the Christian is quite as great a sinner as the Mahomedan.

"But putting all that aside, there is no ignoring the plain fact that the Christian has the instinct for improvement and advancement to a much greater degree than the Mahomedan, while it is often impossible to avoid the suspicion that there is something in the Islamism of today that is incompatible with development on modern lines. Wherever one goes throughout the Near East evidence to this effect is abundant. In Turkey, Persia, Egypt, and the Caucasus the Christian is invariably employed be-

fore the Mahomedan, because he is more apt, more intelligent, and more energetic. . . .

"A European, well acquainted with the different elements of the Turkish population, and long resident in the country, once remarked to me that the Greeks and the Armenians were by far the cleverest of the population, the Jews the most sterling, and the Turks, including Mahomedans generally, the most stupid. 'But,' he added, 'the Turks are the only ones fit to govern.' Probably, as things are, that is a pretty true generalization, for where the Mahomedan has ruled ruthlessly over the others for 500 years the character must be on his side and the subtlety with the conquered."

APPENDIX D

Country Churches (1912).

	M	A	B	C	D	a	b	c	d
Bethel Church, Carlisle, Nebr.,	125	$ 891.86	$1,701.77	$227.23	$2,820.86	$6.86	$13.09	$1.75	$21.70
Grundy Center, Ia., ...	221	*1,627.11	1,254.94	77.04	2,959.09	7.36	5.63	.41	13.40
Prairie City Church, Iowa, ...	52	235.00	150.00	242.00	627.00	4.52	2.88	4.66	12.06
Preston, Minn., ...	120	650.00	475.00	225.00	1,360.00	5.42	4.41	1.90	11.73
So. Waterloo, Ia., ...	449	2,189.00	2,223.00	605.00	5,017.00	4.86	4.95	1.35	11.16
So. English, Ia., ...	182	799.00	690.00	275.00	1,764.00	4.39	3.79	1.51	9.69
Sugar Creek, O., ...	208	603.13	470.88	855.61	1,929.62	2.90	2.26	4.11	9.27
Coventry, Pa., ...	162	1,000.00	276.47	142.25	1,418.72	6.11	1.71	.88	8.70
Salem, Ohio, ...	350	900.00	850.00	750.00	2,500.00	2.57	2.43	2.14	7.14
Boise Valley Church, Idaho, .	75	206.00	123.00	85.00	414.00	2.75	1.13	1.65	5.52
Greenville, O., ...	140	475.00	225.00	60.00	750.00	3.38	1.60	.43	5.41

M. Number of members in the congregation.
A. Expenditure for local purposes.
B. Expenditure for District Missions and education.
*Other $15,000 for new house of worship.
C. Foreign Missions.
D. Whole total.
Abcd, the same per capita.

APPENDIX E

Town Churches (1912).

	M	A	B	C	D	a	b	c	d
Lovewell, Webber, Kans., ...	45	$ 184.00	$1,138.00	$ 20.00	$1,342.00	$ 4.09	$25.28	$ .44	$29.71
Polo, Ill., ...	100	530.66	2,387.44	52.10	2,970.20	5.30	2.92	.52	29.70
Reedley, Cal., ...	133	1,900.00	375.00	225.00	2,500.00	14.29	2.82	1.61	18.72
Cerro Gordo, Ill., ...	199	2,162.11	778.86	421.05	3,362.02	10.86	3.91	2.12	16.89
Covington, Ohio, ...	440	4,242.38	800.00	150.00	5,192.38	9.64	1.82	.34	11.81
Trotwood, Ohio, ...	172	1,385.73	396.70	179.27	1,961.70	8.05	2.30	1.05	11.40
Beatrice, Nebr., ...	68	647.71	64.47	42.00	754.18	9.52	.94	.62	11.08
West Johnstown, Pa., ...	550	5,560.00	950.00	275.00	5,785.00	10.11	1.73	.50	12.34
Twin Falls, Idaho, ...	59	236.70	197.50	189.59	263.79	4.01	3.35	3.20	10.56
Ramona, Kans., ...	48	242.29	149.83	78.00	470.12	5.05	3.12	1.62	9.79
Roanoke, Va., ...	250	1,079.64	245.00	369.50	1,694.14	4.32	.98	1.47	6.77
Girard, Ill., ...	190	500.00	750.00	51.00	1,301.00	2.63	3.95	.26	6.84
Fruita, Colo., ...	130	550.00	193.11	29.58	772.69	4.23	1.48	.23	5.94
Waynesboro, Pa., ...	725	2,795.63	435.85	803.29	4,074.20	3.85	.60	1.11	5.56

M. Number of members in the congregation.
A. Expenditure for local purposes.
B. Expenditure for District Missions and education.
C. Foreign missions.
D. Whole total.
Abcd, the same per capita.

APPENDIX F

City Churches (1912).

	M	A	B	C	D	a	b	c	d
Germantown, Pa.,	124	$1,952.24	$216.30	$110.56	$2,279.10	$15.74	$1.74	$ .89	$17.57
Rockford, Ill.,	50	306.65	112.00	6.33	424.98	6.13	2.24	.13	8.50
Cedar Rapids, Iowa,	40	146.92	64.00	353.61	564.53	3.67	1.60	8.84	14.11
Bethany, Philadelphia,	110	1,975.05	64.35	28.50	2,068.90	17.96	.58	.26	18.80
Lima, Ohio,	75	300.00	75.00	60.00	435.00	4.00	1.00	.80	5.80
Washington, D. C.,	172	1,550.86	66.51	218.16	1,835.53	9.02	.39	1.26	10.67
Huntington, Ind.,	120	750.00	210.00	50.00	1,010.00	6.25	1.75	.42	8.42
Altoona, Pa.,	392	1,480.65	90.00	578.12	2,148.77	3.77	.23	1.48	5.48
So. Los Angeles, Cal.,	109	886.61	73.76	32.87	993.24	8.13	.68	.27	9.18

M. Number of members in the congregation.
A. Expenditure for local purposes.
B. Expenditure for District Missions and education.
C. Foreign missions.
D. Whole total.
Abcd, the same per capita.

APPENDIX G

Churches Where Colleges Are Located (1911 and 1912).

	M	A	B	C	D	a	b	c	d
Bridgewater, Va., ...	300	$ 904.60	$1,638.50	$2,015.56	$4,558.66	$ 3.01	$ 5.46	$6.72	$15.19
	330	954.73	4,054.87	587.88	5,597.48	2.89	12.29	1.78	16.96
Elizabethtown, Pa., ...	293	2,286.93	615.00	169.63	3,071.56	7.80	2.09	.58	10.47
	306	2,397.04	1,086.11	126.88	3,610.03	7.99	3.62	.42	12.03
Huntingdon, Pa., ...	219	*843.25	100.00	250.00	1,193.25	3.85	.45	1.15	5.45
	240	2,819.02	100.00	200.00	3,119.02	11.74	.42	.84	13.00
Pipe Creek, New Windsor, .	225	400.00	160.00	470.00	1,030.00	1.78	.71	2.09	4.58
	234	572.00	235.00	411.00	1,218.00	2.44	1.00	1.75	5.19
N. Manchester, Ind., ...	‡480	1,432.94	439.84	154.37	2,027.15	2.98	.92	.32	4.22
	480	1,359.00	490.03	320.52	2,169.55	2.83	1.01	.67	4.51
Mt. Morris, Ill., ...	266	952.65	973.13	721.19	2,646.97	3.58	3.66	2.71	9.95
	279	†1,006.50	1,083.69	850.71	2,940.99	3.61	3.88	3.05	10.54
McPherson, Kans., ...	255	861.00	300.00	150.00	1,311.00	3.37	1.15	.52	5.14
	255	1,790.30	325.28	134.51	2,250.00	7.02	1.27	.53	8.82
Lordsburg, Cal., ...	‡300	911.97	704.70	109.00	1,597.00	4.00	1.00	.33	5.33
	300	1,037.91	355.75	441.64	1,597.00	4.00	1.00	.33	5.33

*Other $5,500 for new stone church.
†Other $6,000 for new college buildings.
‡Estimated.
M. Number of members in the congregatio
A. Expenditure for local purposes.
B. Expenditure for District Missions and education.
C. Foreign missions.
D. Whole total.
Abcd, the same per capita.

APPENDIX H

A table showing the gifts for foreign missions per member according to denominations, from last year's (1912) Missionary Review of the World, with a few additions.

Seventh Day Adventist,	$6.58
United Presbyterian,	2.56
Reformed Church in America,	1.76
Free Methodist,	1.57
Presbyterian, U. S. South,	1.50
American Board, Congregational,	1.32
Presbyterian, U. S. A. North,	1.12
Friends,	1.12
Baptists,	.86
Protestant Episcopal,	.80
Mennonites,	.66
Methodist Episcopal,	.65
Church of the Brethren,	.56
Methodist Episcopal, South,	.47
Disciples,	.40
United Brethren,	.35
Baptists, Southern,	.22
Lutheran, General Council,	.12

APPENDIX I

Conference Offerings to Missions.

1890	Pertle Springs, Missouri,	$ 224.30
1891	Hagerstown, Maryland,	295.11
1892	Cedar Rapids, Iowa,	366.82
1893	Muncie, Indiana,	244.33
1894	Meyersdale, Pennsylvania,	260.88
1895	Decatur, Illinois,	366.12
1896	Ottawa, Kansas,	302.00
1897	Frederick, Maryland,	500.74
1898	Burlington Park, Illinois,	1,400.01
1899	Roanoke, Virginia,	1,609.90
1900	North Manchester, Indiana,	1,868.00
1901	Lincoln, Nebraska,	1,881.22
1902	Harrisburg, Pennsylvania,	1,732.66
1903	Bellefontaine, Ohio,	5,632.04
1904	Carthage, Missouri,	5,677.19
1905	Bristol, Tennessee,	7,750.61
1906	Springfield, Illinois,	10,142.32
1907	Los Angeles, California,	8,366.31
1908	Des Moines, Iowa*	22,921.72
1909	Harrisonburg, Virginia,	12,663.33
1910	Winona Lake, Indiana,	16,482.95
1911	St. Joseph, Missouri,	14,961.85
1912	York, Pennsylvania,**	26,507.82
1913	Winona Lake, Indiana,	20,780.58
1914	Seattle, Washington,	21,471.53

*$5,000 for endowment.
**$10,000 for endowment.

APPENDIX J

Home Income of Protestant Missionary Societies

Year	American	British	All Christendom
1877	$ 3,906,967	.....	.....
1892	5,006,283	.....	.....
1893	6,089,402	.....	.....
1894	5,173,749	.....	.....
1895	5,472,772	.....	$13,620,972
1896	5,693,020	.....	.....
1897	5,255,006	.....	.....
1898	5,549,340	.....	.....
1899	5,522,909	.....	.....
1900	6,115,759	$ 6,846,958	15,481,565
1901	6,228,173	7,028,381	16,174,966
1902	6,727,903	6,552,314	16,310,424
1903	6,964,976	6,957,842	17,114,383
1904	7,807,992	7,625,086	18,509,013
1905	8,120,725	8,197,679	19,661,885
1906	8,980,448	8,973,033	21,280,147
1907	9,458,633	9,361,036	22,459,680
1908	10,061,433	9,265,447	22,846,465
1909	11,317,387	9,584,653	24,613,057
1910	11,908,671	11,055,210	26,890,104

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